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A JOURNAL

OF THE

LIFE, TRAVELS, RELIGIOUS EXERCISES,

AND

LABOURS IN THE WORK OF THE MINISTRY,

OF

JOSHUA EVANS,

LATE OF

NEWTON TOWNSHIP, GLOUCESTER COUNTY, NEW JERSEY

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JOSHUA EVANS'S JOURNAL.

INTRODUCTION.

In the year 1804, George Churchman transcribed and abridged the notes, memorandums and diary, kept by Joshua Evans; from which transcript the following account is taken. He called the work, An abstracted Journal of the life, early baptisms and religious exercises of Joshua Evans, late of Gloucester county, West Jersey, dec'd;—together with a brief account of his extensive travels and labours in the service of gospel ministry, through the American continent; or, from Canada and Nova Scotia, south-westward as far as Tennessee and Georgia.

George Churchman, in a brief preface which he wrote, speaks of the satisfaction he had in perusing the original minutes and diary or journal of Joshua Evans; and adds, “On looking over and going thro’ his said minutes and diary, and from the personal knowledge and acquaintance I had with him, being nearly his co-equal in age, it did appear from time to time, amongst whatsoever kind of people his lot was cast, whether of high or low degree in the world’s account, that he exhibited a commendable and very uncommon degree of mortification, patience and self-denial; which were manifest to all, not only in the remarkable simplicity of his dress and demeanour, but in the sparing and simple diet he partook of to sustain nature.”

“Upon viewing the whole subject, I believe the following Narrative of the substance (not without a little alteration of the style in some parts) of a plain countryman’s deep exercises, who had not the advantage of much outward learning,—will not need a long preface to introduce it to the serious perusal of the candid reader, to whom it is affectionately recommended by the transcriber.” G. C.

George Churchman gives the following testimony concerning Joshua Evans. “For many years of his life, he appears to have been a man of sorrows, on account of the many deviations from the self-denying path in which our worthy ancestors walked.—He often had to bear testimony against many particular things in dress, the furniture of houses, the costliness of living, and the use of many foreign articles, such as tea, coffee, fine silks, lawns, muslins, &c. and the common use of tobacco. He thought many things were incautiously given way to, and suffered to prevail or come into practice among Friends,—which had a tendency to divert or raise the minds of men and women above the pure witness of Truth; and thus, by captivating the mind, to hinder the work of regeneration.”

“His self-denying and exemplary life, with his unremitted labours of love for many years, in the spirit of meekness and wisdom, greatly opened his way in the hearts of his friends and fellow members of society, as well as the people at large. In the latter part of his life, he believed it was required of him to disengage himself from the incumbrances of this world, and dedicate the remainder of his time, as far as ability might be afforded, to the service of the Lord, and the benefit of his fellow creatures.—

In the course of his travels and labours in the work of gospel ministry, it appears that he was much respected, and generally well received by people of all ranks, being mostly treated with remarkable tenderness, even in places where another kind of disposition might have been supposed prevalent. People in all places where he travelled, seemed willing to hear the counsel he had to impart, though it was often attended with very plain dealing."

"After having patiently passed through many trials of a very close and uncommon nature, as briefly mentioned in the early part of his journal,—those who for some time appeared to disapprove of his singular conduct, came to be affectionate and friendly, and heartily concurred with his labours."

It is related of Joshua Evans, that he was often engaged in the neighbourhood where he lived, in visiting the sick and afflicted,—in labouring with those who were in habits of intemperance, and in extending admonition to others who, he apprehended, were copying after the world's fashions.

Although he appears to have been persuaded in his own mind, that it was right for him to walk in that narrow path of self-denial which led him into divers singularities, different from his brethren,—yet he found it would not do to judge others by his own views, and standard, as applied to outward things. He was aware that of others might not be required the same abstemiousness in living, nor the like singular appearance in apparel and in the wearing of the beard; but he believed they also, by attending to their proper business in their own allotments, might yet be equally in favour with the universal Parent. Hence, he thought the sincere in heart who

were endeavouring to act uprightly according to the light received, should be careful not to judge or censure one another, for those differences of views, and singular habits in external things, which might be required of some as a service, to discipline their minds to obedience and attention to more important duties.

In the Testimony of Haddonfield monthly meeting concerning Joshua Evans, it is stated that "his ministry was sound; and, being accompanied with gospel authority, it had a tendency to reach the witness in many minds, which opened his way for plain dealing with the rebellious and gainsayers."

"He was, for many years, deeply exercised on account of the enslaved African race; and being engaged to plead their cause as opportunity offered, he remarked that he never received a greater reward than for his faithfulness therein."

"During several years of the latter part of his life, he was assiduously engaged in visiting the churches on this continent: and upon his return from his last journey, he said to his wife, that it seemed as though his labours in America were closed. In a few days after, being on the morning of the 7th of the 7th month, 1798, he rose early, and went into the field to labour; but feeling himself unwell, he speedily returned into the house, and retired to bed, where he expired in a few minutes, without any apparent conflict of nature, in the sixty-eighth year of his age." On the day following he was interred in Friends' burial ground at Haddonfield, attended by a large concourse of his friends and neighbours.

JOSHUA EVANS'S JOURNAL.

I was born in West Jersey, in the year 1731. My parents' names were Thomas and Rebekah Evans, under whose care I received a religious education in my childhood. But, my father having several children by a former wife, I was much under the care of my mother; and being her eldest, she kept me to wait on her until I was nine or ten years of age. I often rode on the same horse with her to Evesham meeting, of which we were members. Some of those meetings were seasons of favour to me, never to be forgotten. The solid sitting of some Friends, frequently reached me, and tendered my heart. This was also the case with me under some powerful testimonies which were at times delivered there. For, although I was early inclined to folly and full of pranks, for which my mother often corrected me, yet at times some weighty thoughts attended my mind on the uncertainty of time in this world, the slender thread of life, and the length of eternity. These serious considerations sometimes brought me very low, and I loved to be alone; for I was early impressed with a belief that there was a state of happiness for that part which never dies, to be enjoyed by those who do well; and likewise a place of woe and misery for the wicked.

Many were the favours conferred on me in my tender years. I remember once when bringing up my father's flock, I saw the glory of the Lord shine round me, which seemed to exceed the sun at noon—J

day, (yet not an external light.) I stood still beholding it, with tears flowing from my eyes, and said in my heart, this is matchless mercy to me, a poor sinner. I was alone, and no human eye beheld what I then saw, or was sensible of. I often had to admire the early visitations of Divine love to my soul; and to consider that many little lads and lasses were summoned from time to an endless eternity. Awful were these considerations to my young mind, in which an inquiry was raised, Am I ready for a change like this? Can I be happy, if I go in the state I now am in?

Notwithstanding those favours, and many more which were marvellous to me, inclining to the love of Truth in my heart, and to a hatred of sinful actions,—yet, forgetfulness of my great Creator prevailed, and disobedience to his inward law brought me under condemnation. I write these things as a warning to boys and girls not to give way to inclinations towards evil. By taking up the cross, and cleaving to that which is good, you will find peace. Therefore slight not the day of small things. The tender impressions of Divine grace in early life, if cherished, are likely to take the deepest root. Delays are dangerous. Let the good seed, early sown in your hearts be attended to, so that it may grow and bring forth fruit to the praise of your Maker, who is the great husbandman, in whose hand is your life, and he wills your preservation out of the snares of the enemy of your happiness.

Although watchful parents are not able to give their children grace; yet, through holy help, they may be instrumental in preparing their hearts to receive and cherish the good seed. Therefore let all in

that station maintain an unremitting, religious care over their tender offspring; that if any of them should depart from the way of Truth, those who are set as guardians over them, may be clear of guilt or neglect on their account.

Although, in my tender, youthful state, I had witnessed many favours from my gracious Redeemer; yet, between the eleventh and fourteenth years of my age, thro' unwatchfulness and disobedience, temptations to join with unsuitable company, and a libertine spirit, prevailed over me; so that when out of my parents' sight, I was not clear of using the corrupt language of *you* to a single person; I could jest and talk lightly; yea, I went so far sometimes as even to speak falsely, and to swear; until practices of these kinds became familiar to me.

O my God! sometimes when I reflect on these things, and thy mercy is remembered, it seems astonishing to me that thou didst not cut me off in my rebellion. But at seasons, when my sinful condition was brought into view, my spirit groaned within me. May my woful career in the way of known disobedience in the days of my youth, and the piercing sorrow which followed on that account, be a warning to young people and others who may read these lines, to flee from evil and learn to do well. For Oh! how the first nature, the strong and stubborn will of the creature, doth grow (if given way to) in the hearts of the disobedient, and those who do not early take heed to the tender admonitions of Divine grace, inwardly afforded them!

1745. In the fourteenth year of my age, my father put me as an apprentice to a bricklayer. It was no small trial to me to leave my father's house; but

I endeavoured to put on a cheerful countenance. As I went along, I was met by an aged man that inquired who I was, and whither I was going? On being informed, he gave me this advice: "Be sure be kind to your mistress, and keep in favour with the women." I attended to his counsel, and it was an advantage to me; as I do not remember ever refusing to go at the command of my mistress, by night or by day; which gained me favour in the family. I have often felt for apprentice boys whose trade exposes them to ramble through the country, and occasions them, at times, to be with vicious company.

When my situation was thus changed, my inclination for undue liberties increased; and as I was faithful in my master's business, he did not restrain me. I then lay open to a wide world. As to dress and language, I departed from the way of my education; had my coat altered, and cross pockets put in; and my tongue was ready to suit almost any company. My situation became lamentable indeed; and truly sad would have been my condition, hadst not thou, O Lord, been merciful, and, instead of cutting the thread of my life in my transgression, followed me with thy righteous judgments for slighting and departing from the way of my education. On this account, I received many piercing lashes of conscience; under which I often walked alone in the woods, where I bemoaned my state, and poured out my cries and supplications to my offended, but gracious God. In this condition, I greatly abhorred my degeneracy, so that my life was almost a burden to me.

But, although I sometimes hated sin and folly, yet being captivated with light company, and having a large acquaintance of airy young people, it seemed

as though I could not be alone, unless I betook myself to the woods. In those days I often went there, and believe the Lord beheld me with compassion, as a poor pilgrim, sometimes willing to retreat from evil, yet unable for want of more stability and resolution. Oh! how captivating is folly; even amongst those whom the world calls clever folks! Thus for a time my sins seemed to increase, and my life was without comfort. But the kindness of my heavenly Father was great, and his judgments were mixed with mercy. He spared my life, and from time to time spread the canopy of his love over me. He plucked me, at length, as a brand out of the burning, that he might refine and prepare me to sound an alarm for the cause of his Truth on the earth.

Oh! that young people who come after me, may be warned, and learn early to keep the fear of the Lord steadily before their eyes, for it is this which preserveth from all the snares of death.

1751. As my master inclined to quit his trade, I was induced to agree with him for the remainder of my time; and, fearing to go in debt, I still worked for my master, in order that he might be paid.—Whilst thus engaged to perform my contract, my clothes became much worn, and I thought scarce any one's condition was like mine. My mother was now aged and failing; so that, to promote her ease, rather than go there, I chose to make my home at my brother Jacob's. I had many sorrowful hours which were not known to any but the Lord alone; for I kept my condition much to myself.

In the 12th month, 1752, I was taken sick with the pleurisy in Philadelphia. Having as yet work-

ed but little for myself, I was scant of money; and being too ill to be removed home, I was taken to the house of John Collins, my life not being expected to continue. There I lay six weeks; and afterward was carried to my father's house. Not soon recovering my health, my outward circumstances were no small trial to me: yet this was not to be compared to my inward exercises, thinking what would become of my soul, if I should now be called to leave the world. My prayers, night and day, were for mercy. At length I thought I was willing to die, and made a covenant to amend my ways, if my life should be continued.

But as my health increased, I was again tempted and gave way, so as to return to my former wrong liberties; yea, I was afraid I even grew worse than before. It was shocking to think of! I was as one strolling hither and thither; full and empty, joyful and sorrowful, as things went well or ill with me. I seemed as one who had no inheritance, either on earth or in heaven. The weight of my sins increased, so that my life again seemed a burden to me. Having forsaken the fountain of living waters, I found no rest for my soul. In the evening, I wished for morning; and when the morning came, I had the same desire for evening. Oh! let all those take warning, who may fall under temptations to break their solemn covenants made with the Almighty in times of distress.

I had squandered away much precious time in a manner that yielded no profit, either to soul or body; a part of which was in going from one young woman to another, in a thoughtless way, endeavouring to gain their affections, without considering the conse-

quence. But the Lord, who followed me in mercy, was nearer to me than I was aware of; and did not deal with me according to my deserts.

About this time, I had gained the affections of a virtuous young woman, to whom I was nearly attached, before I was aware of it. This alarmed me; having no expectation to marry so soon. I believe it was a mercy from God, to stop my career: for a procedure in marriage became a very serious thing to me. I therefore had to tell her, that I thought she might be running too great a risk; for, in my unsettled condition, I feared that marriage was an undertaking of a nature too weighty for my present state. Her answer on this occasion was so discreet, that a solemn weight came over us, and the matter became more serious to us both. I was greatly tried. She had my affections, and I thought it was below the dignity of a man to leave her thus. However unstable, and vain as my conduct had been, I thought it was right to consult my father; and taking a suitable opportunity, I laid the matter before him. After a solid pause, he gave his consent; and her parents also approved of my addresses to her. Her name was Priscilla, the daughter of John and Elizabeth Collins.

A fear that I should not have strength or resolution enough to break off from my associates in vanity, was now a great concern to my mind. To continue in this way after marriage, which I had reason to think too many young people did, I held in abhorrence. But the Lord in mercy restrained me, and made me willing to quit my libertine company. Thus, becoming more settled in stability of mind, about the twenty-second year of my age, in 1753,

we were joined in marriage; and to my astonishment, I was more easily weaned from my old associates than I had expected. But I was greatly indebted to the Lord my saviour, and found I had a great work to attend to, as he might enable me, in return for his manifold mercies to me, an unworthy creature.

We first settled on a poor farm, near Mount Holly; where I had some discouraging prospects, fearing I should not pay my rent. I found I must labour hard to accomplish things reputably; and by using my hammer and trowel with industry, I did make out; but was often under inward exercise that no man knew of. I frequently sought retirement in lonely places. Sometimes my wife sat with me in silence, shedding our tears together, when no words were spoken, and pouring out our prayers to a gracious God, in secret. The wrong customs into which I had been introduced, I found were deeply rooted, and not to be overcome but through Divine aid; for my own resolutions, being weak, were soon frustrated. The righteous judgments of the Lord because of my transgression of his holy law, were upon me, so that my natural rest was often prevented. I saw that nothing short of a full surrender to the Divine will, could procure me peace with my Almighty helper; and that my sins must be purged away, and my heart cleansed, through the operation of the fire of his word, and my transgressing nature must yield to the flames thereof.

I then came to see in the true light, that newness of life was called for;—that I must speak the truth from my heart; and use the plain scripture language of *thee* and *thou* to a single person, even when in

the company of my former associates. This, which some account a small matter, appeared at that time like parting with a right hand, or a right eye; but I clearly saw that the Lord, who had been merciful to me during my long transgression, must have the sole government in my heart; and that my conduct and conversation hereafter must be agreeable to the standard of his holy will. I had a hard struggle with my old task-master, the enemy of souls, whom I had long served. O Lord, grant that this may be a warning to others, to escape the snares of satan; and that many may be induced to give up to thy service in the morning of life.

In the days of my sorrow for sin, I fully believed there was in God alone, a rest for the righteous; and no true rest in any other way, than through obedience to his holy requirings. He will be to his obedient children as the shadow of a mighty rock in a weary land; but weary of sin we must be before we can obtain shelter here. I became sensible that if I was fully given up to the Lord's requirings, his power would sufficiently aid me in withstanding the strongest assaults of my enemy. I therefore began to submit in earnest for him to sway his sceptre, and to have the government of me in all things; endeavouring to be more and more conformable to his holy requirings, even in small things, or what by many are accounted so. Thus, the yoke of my dear Saviour became gradually more easy, and his burden light. His ways appeared, in truth, to be ways of pleasantness, and his paths, peace. My love to my God increased, and the glory of the world became stained in my view. I became like a pilgrim who has no inheritance here; and I accounted no

time lost which was spent in religious meetings, waiting on the Lord.

Having many deep baptisms inwardly, and combats without, the time between meetings seemed to be long; feeling great occasion for my strength to be often renewed. I found it my duty to attend our meetings on other days of the week, as well as first-days. And as I had sometimes taken by-ways when I went to those called week-day meetings, because I was ashamed to let my zeal on that account appear to the view of some,—I now thought it most proper to go on the open road, and to endeavour to bear the cross in all things wherein I found the honour of the good cause to be concerned. This exercise became easy in time, as the Lord by his life-giving presence increased my faith in him; and my soul was frequently refreshed thereby in a wonderful manner, as I became more fully obedient.

After continuing two years as a tenant, and passing through sundry trials, my father gave me a house and lot in Mount Holly, whereunto I removed. Here, at that time were several babes in Christ, and also some fathers; namely, our valuable friends, John Woolman, Josiah White, and William Jones. These were men of experience; several others spoke a few words, at times, in our religious meetings, of whom I was one of the hindermost; for it appeared to me almost like death to give up in obedience to that intimation which I believed required me to speak in that way. I had a foresight, in that which might be called a time of prosperity, that I should have a lonely way, if not an almost untrodden path to walk in, if I was strictly obedient to what I believed required of me.

1757. In this year I removed to a house and lot which I purchased, near to John Woolman's dwelling. It appeared as much as I could do to keep my head above water: the current of wickedness and corruption seemed strong, and I, like a little vessel, easily tossed and driven, if the anchor hold of faith should fail. Yet some of us, at seasons, as tried children of our heavenly Father's family, could feelingly speak of his goodness one to another, in plucking us as brands from the burning; having been as the offscouring of all things. This seemed applicable to my case in particular. I wanted now to be what the Lord would have me to be, and to become in all things conformable to his will. In order whereunto, however hard to flesh and blood, I found my own honour must be laid low, and the creaturely will which would plead for a little liberty in this and that, must be subdued. For I saw that it was impossible to love both the world and my holy Redeemer;—that to be born of believing parents will not do the work, any more than formerly to be of Abraham's seed, without doing the works of Abraham;—that I must serve God for myself, through the immediate aid and influence of his spirit;—and that neither education nor tradition would avail in his sight, but that all things must become new, and all things of God. Although I had set out for the land of promise, my trials, at times, seemed like having the red sea before me and the Egyptian army behind me. Those also that were without, caused me to fear lest I should some day bring a reproach on the blessed Truth, and so perhaps think I had better never to have set out.

Thus, for some years, I seemed as one struggling

in the wilderness of this world; yet at times was graciously permitted to partake a little of the hidden manna, which kept my soul alive unto God, and enabled me to love the brethren. I believe my Saviour was often nearer to me than I was aware of; and, even in the hour of temptation, preserved me out of the hands of those who watched for my halting. Are not those who are as instruments of our adversary, one in nature with himself, when striving to turn the righteous from the right way? A sense of a disposition like this, in some, was very trying to me, when I had but newly engaged in what I believed to be the Lord's cause. But I could scarcely reconcile myself to become a minister; as it seemed to be like taking me out of my element, and causing me to be plunged into the deeps. To think of preaching to those with whom I had once rioted in folly, seemed to be like death. I also dreaded the consequence of giving out, or flinching, lest in his displeasure because of further disobedience, my God should cause a final separation from his favour. This, I thought, would be terrible in the day of account, and I was made willing to endeavour to stand for his cause, if his holy help was granted me, for I knew that, without Divine assistance, I could do nothing to advance the work of righteousness, or procure peace to my own mind.

In the year 1759, I came to live within the compass of Haddonfield meeting, having the unity of my friends at Mount Holly; and believe I was favoured to keep my way Sion-ward; for when the Lord puts forth, he goes before, and fights the battles of his devoted servants, to his own honour and their benefit. Here I was recommended to the se-

lect Quarterly meeting, as a minister; but thought myself very unequal to the weighty business, fearing I should some day drop off. But the Lord dealt graciously with me, putting a trumpet into my mouth, like a ram's horn (if I may so compare it) and, as it were, constraining me to blow the same; though seemingly at the loss of all my worldly honour. Yet I may truly acknowledge, that as I have endeavoured to be faithful, to the best of my understanding, he hath rewarded me a hundred-fold. Therefore, let all be encouraged honestly to serve the Lord, their Redeemer; for surely, on account of his abundant mercies, he is eternally worthy. Amen.

1761. This year I purchased a farm, and removed into Newton township, nearly opposite the city of Philadelphia, still a member of Haddonfield monthly meeting. Here also, I met with discouragements, both within and without. I was considered a minister, but not as one using enticing words; for I believed the demonstration of the spirit (if I was not mistaken) led me to use plain dealing.

About this time, I became engaged, with other exercised brethren, to plead for liberty to the black people who were held in bonds of slavery among our fellow-members. These we visited from house to house, particularly in the parts near us. This labour, at that time, went hard with some who held slaves, and who thought it would cause uneasiness between them and their black servants; and so would scarcely permit us to perform the visit. I saw it was the Lord's work, and that in performing it we had need be "wise as serpents, and harmless as doves." Truth opened our way to proceed much in this manner;—first to sit down in silence with the whole fam-

ily, and not to let our communications give the blacks any knowledge of our business with those who held them. But when the other parts of the family withdrew, we pleaded with the master and mistress, and Truth favoured us to do it in a way that gave general satisfaction. I thought I never felt a greater reward than in pleading the cause of those poor, injured, captive people.

After this, another trial came on me. It seemed as if the cries of the slaves in the West-India islands reached my ears both day and night, for several months; in an especial manner when I partook of things procured through their labour. At length, I did believe it was required of me, not to use any longer such articles as I deemed the fruits of their toil. Many supposed that in this respect I was going too far, they thinking we might use what we bought and paid for; and some were not clear of casting reflections on me for my singular conduct. But being convinced that my peace was concerned herein, I tried in simplicity to bear all I met with, in christian patience, until many of my opposers saw it, and the testimony appeared to spread to my admiration. Sometimes, though in much weakness, I had faith to believe this concern would spread thro' all the opposition of mankind; for the Lord, as a righteous judge, has power over all. This helped to support me in my feeble seasons.

I was little in the ministry, and often led in such a rough manner, it was hard for me to open my mouth in that way; and I suppose it was as hard for some to bear it. I tried to make as little suffice as I well could do; which was, sometimes, too little for my own peace. An ancient Friend once feelingly

dropped some hints to me, which were strengthening: but my trials were so uncommon, I thought it best humbly to look to my heavenly Master for help and counsel; having to testify against many things which were generally approved of, even among brethren and sisters who were my esteemed friends. This caused my way to be exceedingly difficult.

Although I was thus led by precept and example, I was much reproached by some on account of my testimony against war, because I could not pay my money in a way which I believed was to defray, in a measure at least, the expenses of shedding human blood. This exercise came on me in the year 1756; at the time a bloody war subsisted between France and England.

A number of our young men being drafted as soldiers to go on an expedition, some of the inhabitants concluded to open a subscription for money to hire volunteers in their stead. This seemed plausible, even to some under our profession, and a number were taken therewith: but when it was proposed or demanded of me, I felt a scruple, and told them, if on considering the matter, I could be free to pay money for such a purpose, I could hand it forward. On this occasion I had none to confer with; but it was opened clearly to me, that to hire men to do what I could not, for conscience's sake, do myself, would be very inconsistent. This led me, in deep humility, to seek for wisdom to guide me rightly; and I found it best for me to refuse paying demands on my estate, which went to pay the expenses of war: and although my part might appear but as a drop in the ocean, yet the ocean, I considered, was made up of many drops.

Thus I had to pass through reproach, because I had enlisted under his banner who declared his kingdom was not of this world, or else his servants would fight. When my goods were taken to answer demands of a military nature, (which I was not free to pay voluntarily) and sold perhaps much under their value, some would pity me, supposing it likely I should be ruined. Others would term it stubbornness in me, or contrary to the doctrine of Christ, concerning rendering to Cesar his due. But as I endeavoured to keep my mind in a state of humble quietude, I was favoured to see through such groundless arguments; there being nothing on the subject of war, or favourable to it, to be found in that text. Although I have been willing to pay my money for the use of civil government, when legally called for; yet have I felt restrained by a conscientious motive, from paying towards the expense of killing men, women and children, or laying towns and countries waste. Through all my trials in these cases, my wife encouraged me to be faithful, saying, "If we suffer in a right spirit, we shall obtain that peace which the world can neither give, nor take away."

I found, when closely attentive to the pointings of the true Light, I was enabled, at times, to pray for my opposers and persecutors, and to magnify the name and power of God. So let all be encouraged to hold on their way, who are given up to serve him in sincerity. In this situation, no weapon formed against them shall prosper. After these trials, some of my greatest opposers in time came to own my testimony, and great was my peace in having attended to my tender scruples; yet I had still many baptizing seasons to pass through.

I cannot see how to reconcile war, in any shape or colour, with the mild spirit of christianity; nor that devouring disposition, with the peaceable, lamb-like nature of our blessed Saviour. It seems to me we might as well suppose, theft and murder do not contradict his royal law, which enjoins the doing unto others as we would have them do unto us.

Whilst these storms on account of my peaceable principles, were permitted to continue, I endeavoured to keep close to the heavenly Light within. But afterwards, I was told, it was concluded, that as I gave myself up very much to the service of Truth, it was not proper I should be troubled on account of military demands; and I understood my name was erased, or taken from their list.

My tongue is too short to set forth thy goodness towards me, O my God. Let living praises and thanksgiving be rendered unto thee; for thou art worthy forever. And may every thing in me be brought low, and continue to be humbled before thee!

About the year 1762, the Lord was pleased to turn my mind, under its various exercises, to consider the vanity and loss of time, which is taken up in the dying of different colours, materials, and the cloth intended for making our garments, &c. Some serious thoughts which have occurred to me on this subject, in the discoveries of Light, if I am not mistaken,—I am willing, in simplicity and diffidence, to write down, and leave; so that they may be read and pondered hereafter by such as may have opportunity of seeing and perusing the account of my exercises. The substance of what seemed to open on my mind, perhaps may be gathered by attentively considering the following queries and sentences:—

Are not divers of the colours made use of in dying, supposed by some who have knowledge herein, to be injurious to the lasting value of the cloths and other things we use? Whether the hearts and desires of too many, even those who are deemed sober people, be not incautiously induced to join with the present customs of having cloths and garments dyed, or such colouring attended to, without considering whether the practice tends to real benefit, sound policy and pure religion, or not? Let us think, whether by such a prevailing practice, many a good piece of cloth, &c. be not really injured, as to their value for wearing, to what might have been the case were they left in a simple state? Whether, or not, it be a proper way of pleading for their usefulness, to say that colours hide dirt? Or, doth any part of real cleanliness consist in hiding dirt in this way? Is the hiding of our faults, and of our transgressions of the law of purity, in any way conducive to cleansing us from sin, so as to be acceptable in the sight of him whose will is, that his people should be altogether holy? If that be not the consequence in things of the highest importance,—how can hiding earthly dirt in our clothes or garments, in any degree remove the filth which tends rather to defile? Whether it can be supposed, on good grounds, that an equal quantity of dirt with the same degree of wearing, would not gather on the coloured garments or cloth, as would on those not coloured? If this be not an unsound way of reasoning, and comparing things, let us ruminate further:—If the value of the expense, and of the injury or loss which is brought on by colouring, were to be laid out in washing our garments, bed-clothing, &c. whether we should not

be in a state of more real cleanliness? And if so, in a situation better resembling that outward and inward holiness, which is to be the happy state of a true christian, who thoroughly passeth the laver, and submits to the washing of regeneration? And doth not colouring cloth or garments resemble the staining of pure innocency?—even as the gratifying of sensual desires, and the propensities of our corrupt natures, tends to feed the lusts and pride of life.—Lastly, whether giving way, too inconsiderately, to indulgences in outward matters and things, according to the degree of impurity when brought into the scale which weighs with a just precision,—hath not more or less a tendency to check, suppress, or wear off those quiet, inward sensations, through which, as in a still small voice, is communicated the pure language of the spirit of Truth to the attentive soul of a true christian?

Under such considerations as the foregoing, my exercise became weighty, and increased so much that at length I believed the peace of mind which I had been induced to pursue for several years past, would now be lessened, if I should refuse to submit to further singularities, relating to my outward appearance in dress. But the cross seemed very great, even more than I thought I should be able to bear, if I gave up to wear white or uncoloured garments.—In this state, I pleaded in secret with my heavenly Father who knew my condition, that I was insufficient for a trial of such an uncommon nature: and I did not see how I could bear the reproach that I should be likely to undergo, by becoming in this simple matter, so singular from my beloved brethren, in general. But my exercised soul seemed not

likely to obtain ease, until I submitted to what I really believed was required of me, in making some alterations in my dress. Yet, as I kept my exercise in a great measure to myself, the Lord was pleased to deal with me as a tender father, and to lay no more on me than I could bear in my weak state.— To get a white hat, and to wear white stockings, was going as far into a change of my dress, as I could clearly see to be right at that time.

After wearing my old hat until it began to look too mean, I went to Philadelphia, intending to get a white one; but returned without letting my exercise be known, by obtaining it. Not attending to the pointings of the inward monitor, the first time, I had to make another trial: then, again, through weakness, my resolution failed me, and I procured a black hat. This pretty soon brought on me such trouble for my disobedience to Him who waited to be gracious, that I thought I felt the terrors occasioned by guilt both day and night, until I became willing to be accounted a fool, and to confess my fault to the man I got the hat of; which I did, and offered to pay him for the damage done, if he would take it again, and inform me where I could get a white one; which he complied with. My mind was then much humbled, but not low enough yet; for again I returned home without buying a white hat. But I again felt the righteous chastisements of the Lord, under which my supplication was that he might have mercy upon me, a poor weak creature. Then, deeply in the cross, I went to the place I had been informed of, and bought a white hat; with which I returned in the enjoyment of sweet peace of mind. I also procured stockings made of white wool, and

wore them, and also my new hat; and so far I felt easy in mind.

After this I saw there was an inconsistency in my dress, until a further step was taken. My gracious Master dealt kindly with me, and as I kept quiet, and attended to his gift within, he furnished me with strength, and enabled me to give up to what I believed required of me, so that I declined wearing dyed garments. Although my reproach now seemed great, yet the Lord was my hiding-place and my refuge. He knew my heart, and that my change to a white dress was in obedience to what I believed to be his will, though much in the cross to my own. Thus I was enabled in sincerity to adopt the language, "I thank thee, O Father, Lord of heaven and earth; because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

I likewise believed I saw with clearness, that there was an inconsistency in the use of East India tea; and that it was not the dictates of the blessed Truth, which introduced it here. I considered that our fields and gardens were, or might be, in country parts especially, plentifully stored with herbs and shrubs, that might suit our constitutions better than those herbs and shrubs which grow in so distant, and very different climates; and especially as they come hither to us at so very great expense. I thought, that at first foreign teas were introduced in some families to honour great folks, because it was deemed genteel to have a dish of tea, &c. And now, alas! how universal is the practice, even amongst those who scarcely know where to get the next meal. So powerful is this custom! and some seem to suppose they cannot do without it twice a day.

I have indeed mourned, I believe in bowels of love, on account of the captivity of those who seem blinded, and bound to prevailing customs. Vanity of vanities, I have been ready to say, while seriously contemplating many popular customs: and is there not almost a flood of vanity in these things? How can any whose eyes are anointed with the pure eye-salve, forbear mourning for the lack of temperance and humility! Even amongst a people whose high profession, if rightly considered, would lead to lowliness of mind, how do we see tea-tables set, conformably to fashion, with curious cups, saucers, tongs of bright metal, &c. &c. Are not needless eating and drinking sometimes encouraged through this custom? In many instances, is not paleness of face introduced, with weakness of nerves, and a train of other injurious effects, which perhaps might have been escaped through a humble observation of becoming temperance?

I kept to my little gift in the ministry, desiring I might faithfully discharge it, though in a stammering unpolished way; having had little knowledge in the learning of schools. I had often to testify against the spirit of the world, to which I feared too many were wedded. Sometimes, I was ready to compare myself to a simple shrub among many tall cedars, whose appearance seemed comely and topping.— But, fearing lest I should fall away, I was instructed not to look backward nor forward, but to keep my eye single to my inward Guide, who gave counsel superior to all the counsel of man, or the wisdom of this world. I also was favoured to see that the foundation of God standeth sure; and that if I was preserved in building thereon, nothing could harm me.

This afforded encouragement and strength to my tried mind:—for, at one time, it was a prevailing opinion with some, that I was led astray; and some said I should come to nothing. Nevertheless, I found there was a remnant who silently believed the Lord was on my side, and that he was able to carry me through, if I was faithful. Blessed be his name, he still pleads the cause of his little ones who have none in heaven, nor in earth, whom they love in comparison with him.

I feel an engagement of mind to leave some further hints to posterity, of things which I believe were opened to me in the true Light: being inwardly instructed to endeavour to square my life in a very different manner from what I had formerly done. I felt the spring of pure gospel love (if I was not mistaken) to flow through me, a poor instrument, at times to my admiration;—and, having been led in a way very uncommon in this age, it has had a tendency to keep me humble, so as to have a fellow-feeling with the tribulated seed every where. At seasons, my mind was enlarged in love to God and to my brethren, my neighbours and fellow creatures, throughout the world. My spirit was often bowed in awful reverence before the Most High, and covered with feelings of humility and tenderness; under which I had to believe that we ought to attend to Divine instruction, even in disposing of and governing the inferior part of his creation; that all our actions might be done, as much as may be, to the Lord's honour. I considered that life was sweet in all living creatures, and the taking it away became a very tender point with me. The creatures, or many of them, were given, or as I take it, rather

lent us to be governed in the great Creator's fear: and I feel free to refer my readers to his order and allowance in early times, while all the Lord's works were in harmony, and pronounced by him to be very good.

“And God said, let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. And God said, behold I have given you every herb, bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed; *to you it shall be for meat.* And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.” Gen. i. 26, 29, 30. The Creator of all, saw all he had made to be very good; and we must allow that then they were in the order of their creation. The devouring nature had not yet entered, but each partook of what was allowed them, and all harmonized to his honour. It was like the day spoken of by the prophet Isaiah, in which there was none to hurt or destroy in all God's holy mountain. I thought I saw, and had to believe, that life was intended to be at the disposal of him who gave it;—that as all creatures, even the least insects, have generally a sense of danger; therefore, as we cannot give life, I believed we ought to be cautious of destroying it.

It hath been the opinion of many pious men, that the adversary of souls hath been permitted to throw the world into confusion, and out of the order which

prevailed in the creation at first. Be that as it may, it was formerly expressed that "God looked upon the earth, and behold it was corrupt; for all flesh had corrupted his way upon the earth." Gen. vi. 12.—I have observed that a number of persons who have endeavoured to live near the Truth, have been tender in this point; concluding that those who decline the taking away of animal life, or the use of animal food, can scarcely be deemed offensive to God: and is there sufficient cause for such to be censured or condemned by men?

In all I have written, and the hints I have given, I have endeavoured to guard against being censorious; as I am led in a path much untrodden in these latter days. I believe my dear Master has been pleased to try my faith and obedience, by teaching me that I ought no longer to partake of any thing that had life. This was, indeed, greatly in the cross every way. My appetite seemed to crave flesh more than ever; and I seemed to be tried even to a hair's-breadth. For a time, my chief friends stood aloof from me, and those among the wise of this world seemed to despise me. Yet, blessed and magnified be the name of the Lord, he owned me; he sweetened my bitter cups, and did not forsake me in my deepest troubles. He kept my head above the swelling of the waves, when I had to travel as in the deeps, by day and by night, and to partake of trials unknown to mortal man. At times, I almost despaired of keeping my ground; at other seasons, I enjoyed a quietude that nothing was able to interrupt, and was permitted to partake of that living water which fully satisfies the thirsty, panting soul.

In times of weakness, I sometimes, as it were, looked back to the garlic and onions of Egypt; having a hard fight of affliction, both with my own nature, and in feeling the opposition of those who would scarcely admit of others going into things further than they saw. But I was favoured with a staff to lean upon, superior to all the friendships of this world.

I find it to be a truth, that victory over our first nature is gradually to be obtained, by little and little; and that the growth of pure religion requires steady watchfulness, day by day. To depend to-day on yesterday's experience or exercise, will do no better than the manna wherewith Israel was fed in the wilderness, that when left until the morrow, stank and bred worms. So it is in trusting to former experience, in religion.

I did believe it was the Lord's requiring of me, for causes best known to himself, that I should be cautious of taking life, or eating any thing in which life had been. And although evil spoken of by many, I was often somewhat like a lamb, dumb before his shearers,—having little to say, and sometimes not a word, even when bitter reflections were cast on me in plenty. I endeavoured to retire to the sure foundation, the Divine gift within, whilst those storms were passing over. Here I found safety, as my mind was humbly stayed, and I had faith to believe the very gates of hell could not prevail, while I kept in this situation. When I was favoured to feel the seasoning virtue of Truth, I could love them that loved not me, and wished well to those who reviled me. But I was often brought into a close examination of myself. To be singular from father, mother, and many experienced friends, re-

quired great care in my stepping along. But he who went before Israel, and gave them a light to guide them in the way, remains to be unchangeable: and when he puts forth, he goes before and prepares the way. Let his excellent name be adored forever. It is the Lord who divideth the waters of the sea, and maketh a way through the deeps. All nations before him are but as the small dust of the balance. Oh! that my soul may ever be humble before him, for he hath sweetened all my bitter cups. Oh! that all would follow him, the safe leader, through the wilderness of this world; then would he conduct them safely, and bring them to join with the spirits of just men made perfect, through suffering, in praising and magnifying his holy name, who is worthy forever.

I found I must not look out at others, who perhaps may not have the same work to attend to, and yet may be in favour with our heavenly Father, attending to their proper business in their own allotment. I believe those who are sincerely aiming to follow our holy pattern, should be careful not to judge or censure one another. It may, in wisdom, be so ordered for carrying on the Lord's work, that some may be called to one service, and some to another: therefore, to maintain love to him and towards one another is like the cap-stone, or the crown of our labours. "By this, (said our Saviour) shall all men know that ye are my disciples, if ye have love one to another."

I have sometimes apprehended I felt that love which proceeds from the inexhaustible Fountain, to flow in my heart towards all people; and under these feelings I have craved that all, through christian

vigilance, may be prepared to harmonize in singing praises to him who in the beginning made all things good; and I have longed that this pure influence may spread more and more, until it comes to cover the earth as the waters cover the sea. Oh! the sweetness, that would thereby be introduced among the children of men. The hungry would be fed, and the naked, clothed. Liberality would be found among those who are possessed of outward substance, and relief would be extended to the different situations of the depressed and afflicted poor. There would be no hard thinking one of another; nothing like jangling or contending in lawsuits or otherwise, about worldly interest, either among near connexions or others. These and all other animosities would disappear, together with the unchristian spirit of strife by which so many garments come to be stained with blood,—and many houses, great and fair, to be left desolate. Alas! how many souls, the numbers of whom are not to be reckoned, are hurried into eternity, I fear, in an unprepared state, through the unrighteous ambition or lusts of potentates and rulers, many of them being yet willing to be called by the name of him who is Prince of peace, notwithstanding they are thus actuated by a cruel anti-christian spirit. Under these considerations, which to me have been awfully alarming to think of, I have, as before mentioned, been induced to refrain from any voluntary contributions, either in the way of taxes on my property, or other demands, unless I was clearly informed that such demands had no connexion with warlike proceedings;—let the consequence of loss of goods, or property taken and sold under value, be whatever it might.

It seems with me to leave a brief account of some further exercises which attended me about the year 1774. On hearing some people complain of a scarcity of bread, I considered that our crops in many places had not so much failed, as to give cause for complaint. But the circumstance of sending out so much of our best flour, &c. to the West Indies, and in return, importing from thence great quantities of rum,—brought my mind under weighty considerations on the traffic, by which so much of that and other strong distilled spirits have been introduced into our land; and I was led to doubt whether it could be safely called a righteous traffic. As we had been, for many years, much in the practice of using rum plentifully in time of harvest, which is the season of cutting and gathering in our choicest grain, as also at other times, I was induced to consider whether that be a justifiable practice, or not? As I viewed the subject, connected with divers attendant circumstances, the following serious thoughts and reflections presented to my mind: First, the rioting, drunkenness, vanity, foolish and loud talking, sometimes wicked words, and even quarreling, which we see, and hear of in harvest time,—a season, in particular, when our minds should be humbly thankful to the Author of all good, for the continued blessings which the earth produces in return for our labours. Secondly, in addition to unbecoming folly, do we not sometimes see considerable waste of the precious grain, scattered among the stubble in our fields; which if carefully gathered might in some measure tend to the relief of those with whom bread is scarce? And are not such wanton folly and such wasteful work, frequently occasioned by the use of rum?—

Also, are not too many that work in our fields and meadows, apt to get inflamed and agitated by too freely partaking of spirituous liquors?

The more I reflected on these things, and pondered on the subject, the more weighty my concern and exercise became. At length, as my mind was quietly turned inward to my guide, waiting to be instructed what was best for me to do, considering also that I possessed a farm, and had a crop of grain and grass to cut and gather,—I received a plain, gentle intimation, as in a silent language inwardly spoken on this wise: *Use no more rum; it is a great evil in the country: and thou shalt have peace in declining it.* This seemed to try me closely. It had been a custom, long practised, and was become deeply rooted. It was also generally believed to be of great service to drink rum, as thereby men were supposed to be supported under the fatigue of hard labour in time of hay-making, harvest, &c. I had been of the same opinion myself, and had heretofore used it pretty liberally; for some entertained a notion that men's health was in danger without the use of it; and I had heard of some who were said to have died instantly when they had drunk cold water, for want of rum in it.

A considerable struggle attended my mind on this occasion, and my exercise appeared to be three-fold. First, to testify against my own conduct, in using rum as I had done. Secondly, to withstand custom, and thus to endanger the labourer's health. Thirdly, to stand alone in the refusal of rum. Although I could not see my way clearly at first,—supposing I must sacrifice my harvest; for I was afraid none would reap for me if I denied them this liquor;—

yet, in a short time, my mind became resigned not to use any more myself, nor to give it to others. I had at that time a larger harvest than usual; and concluded, if my neighbours refused to help me without rum, I would gather what I could accomplish myself, and let the remainder go. But I kept this exercise to myself, having none to confer with; yet my wife willingly united with me, although my friends were against me.

When harvest time came, I was free to offer additional wages to those who laboured for me, in lieu of strong liquor: and I informed them they must drink water, or a little milk in it, and that they need not expect rum from me. Although some were reluctant, others, on hearing the solid reasons I gave them for my not using or giving out strong drink, and mentioning the bad consequences which often follow a practice of that kind,—were satisfied; and I obtained assistance sufficient to answer my purpose: for those who wrought for me were convinced that I declined the former practice from a better motive than covetousness. I endeavoured afterward to keep steadfast in my resolution on this account, and found my way made easier than I expected: although some reflected on my singular conduct in this matter, of whom I might have expected rather a sympathy, being such who as it were dipped with me in the dish. I had reason to believe that many looked on my proceedings herein with contempt, but I was satisfied it was with my divine Master's approbation that I acted as I did; and that he would bless this testimony concerning the disuse of distilled spirituous liquors, and gradually carry forward his own work. Glory be to his great name. I have

since had to observe that my opposers have been convinced, and many advocates have been raised up for the establishment of such a practice of gospel temperance, among Friends and others.

Those various trials which I met with, although humbling to my creaturely will, were useful to discipline my mind; and I was enabled to resign there-to so as to become willing to be of no repute among men. I also evidently felt my spirit more given up to serve my God with faithfulness.

Some years afterward, another exceedingly close trial of my faith and love towards him who had been so merciful, came upon me; and nothing short of a full belief that it was my divine Master's requiring could have induced me to yield to it, so as to decline a generally prevailing custom in relation to shaving my beard. After my mind was brought into deep thoughtfulness on the subject, I was induced to conclude, that the practice of shaving was hardly introduced by the pure dictates of Truth. I contemplated the pure order of the creation, while things remained in their simple state, as being far more excellent than all the contrivances of men. It has been said, God made man upright, but he hath sought out to himself many inventions. Of these, I was induced to believe the shaving of the beard was one: for it seems to me to be changing the simplicity in which his all-wise Creator formed and left him; which I have no doubt was with a beard on, or likely to grow. I also considered it probable that the author of all pride produced a desire for shaving at first, which obtained place with some at a former period. This, it is likely was followed by others, and again by others after

them, until it became a custom. But it appeared to me, that I must leave others to feel, judge and act for themselves in the way in which they find solid peace; and that my continuing to shave my beard would require a more substantial reason than that which is founded only on prevailing custom. It seemed to me probable, if not most likely, that our blessed Saviour and his immediate followers did wear their beards; and if so, I concluded their example might be followed by christians; and that without giving just occasion to be treated as offenders, by their brethren.

Sometimes I was ready secretly to query after this manner: Must all bow to custom? Is there no better rule to go by? If not, we are all wretched beings, indeed! But, blessed be the Lord, he has given one much better; even the inward manifestation of his good Spirit, or the *grace* which Paul was told was sufficient for him, even when he was sorely buffeted. I have been endeavouring, in simplicity, to attend to this grace, and obey it, for several years past, through good report and evil report: and in relation to wearing my beard, I did believe obedience to what I apprehended my duty, was called for at my hands, though I might offend some in so doing. Great offence was taken by a number of my fellow-members; bitter reflections were uttered, and false reports spread. But there was a remnant who sympathized with me in my trials, which was some encouragement to me. These were not offended at the simplicity of my beard; although they did not see their way to forego custom, by refraining to shave their own. They also stood by me in many solid conferences which were held on this account;

so that some who appeared as mine adversaries, could not have their desire against me. I was fully convinced that my best way was to lay low, and let all the tempests beat, or pass over me. I had, in other trials, witnessed this truth, "The foundation of God standeth sure;" and that there is a refuge for humble souls, notwithstanding the strong will of man in others may be permitted to afflict the body for a season.

Some who could not find sufficient occasion against me otherwise, when I had a concern to travel in the service of Truth, raised objections on account of my singularity, and stopped my getting a certificate.— Yet they owned me as a useful minister at home, and alleged that their objection was in relation to my beard, and that if I would shave it, they would think well of my travelling as proposed. Although I was willing to go on the Lord's errand, if it might be done consistent with the order established amongst us,—yet, situated as I was, I believe that He whom I desired to serve, accepted the will for the deed.— As I was not restrained from conforming to the custom of shaving, in order to obtain favour with men, and thereby lose my peace of mind,—so I was made easy under this trial, though feeling my situation to resemble that of a prisoner, or one measurably in bonds for the sake of maintaining a conscience void of offence towards God; by whose arm of almighty power my head was borne up through all, so that I could praise his holy name. And as I kept in the patience, I found his yoke was easy and his burden light, and that his paths were pleasant, in which I had peace.

Although a spirit, unfit (as I believe) to judge in

his cause, hindered my going forth in God's service for a time; yet my case became known far and near; insomuch that some who had never seen me, felt so much sympathy as to induce them to come and see me; and thus found things were agreeable to the sensations they had of me when in their own houses. These visits were comfortable, and seemed like meeting with acquaintances: and I did believe, that though I might be hidden as in the cleft of a rock, yet if favoured to keep my place, my service would not be lost. I was also made sensible that the lofty would be brought from their seats, by the power of the Most High. Blessed be his holy name.

I wish to write with proper caution. For, notwithstanding it may be permitted for fallible man to be forward in judging the conscience of another, and some of my opposers I have preferred to myself, from an apprehension that they had nothing to do in regard to these singular testimonies; yet I sincerely wish all such not to judge or censure those who have, lest they be found fighting against a superior power. My love for the brethren hath helped to steady me in my deepest trials; and I have found the contents of that christian lesson needful to be observed, namely, "Bless them that curse you; and pray for them that revile and persecute you." My soul desires feelingly to recommend this to all the tribulated ones, every where,—of whatsoever name, nation, or colour they may be. If we humbly seek to stand in our allotments, and to be faithful to manifested duty, love will surely harmonize the true disciples together, and nothing will be found to hurt or destroy in all God's holy mountain.

About the year 1791, I understood a law was made for raising money to defray the expenses of war, by means of a duty laid on imported articles of almost every kind. This duty, I believed, was instead of taxing the inhabitants, as had been done some time before. I had felt myself restrained, for thirty or forty years, from paying such taxes; the proceeds whereof were applied, in great measure, to defray expenses relating to war: and, as herein before-mentioned, my refusal was from a tender conscientious care to keep clear in my testimony against all warlike proceedings. When the matter was brought under my weighty consideration, I could see no material difference between paying the expenses relating to war, in taxes, or in duties.

Although for several years past, I had made very little use of goods imported from foreign countries, because of the corruption attending the trade in these things; yet, on hearing of this duty, and considering the cause of its being laid on imported goods, my mind was much exercised. I saw clearly that the blessed Truth stood opposed to all wars and bloodshedding; teaching us to do unto all as we would have them do unto us. Though I had much refrained from using imported goods, in general; yet, as I was frequently engaged in travelling in the service of Truth, I saw great difficulty, as I thought, in refraining from the use of salt; as people generally used it in almost every kind of food.

On this subject my mind was again led into deep exercise; but as I endeavoured to apply, as at the footstool of my heavenly Father, for counsel and preservation upon the right foundation, I was made sensible, that it would be better for me to live on

bread and water, than to balk my testimony. I likewise believed he would not lead me forward, though in an uncommon path, without giving me strength to maintain my ground, as I humbly put my trust in him. I therefore thought it right for me to make a full stand against the use of all things upon which duties of that kind were laid. Since which, I have to acknowledge, my way has been made much easier than I looked for. Blessed be the Lord my Redeemer: He hath renewed my faith and confidence in him, and hath preserved me hitherto;—he hath not left me to the will of those who waited for my halting; but hath given me victory through patient suffering; insomuch that people appear more loving towards me now, than ever, and bear my plain doctrine much better than formerly. I can, with thankfulness, say, I love the brethren, with mankind universally, and the Lord above all. Let his great name be praised and magnified forever and ever. Amen, saith my soul.

In the year 1793, I was brought under exercise and weighty considerations on account of unrighteousness greatly prevailing; by which, it appeared to me, that our country was in a wretched state. I thought it resembled a troubled sea, or boiling pot; and sensations like these often attended my mind: Oh! how do fermenting contentions prevail in various forms; and a dividing, parting spirit spread like a stream of muddy waters! In numerous instances, are not pride and ostentation publicly manifested? Are not the proud called happy, and the workers of wickedness set up? even while the poor and needy too often are suffering by that which re-

seembles extortion? What volumes of the superfluity of naughtiness, in different degrees, are exhibited with open face. What tokens and appendages thereof, do meet the eye of the serious, both in town and country! How abundantly does superfluity come, imported in different shapes, from distant climates! How many of those who are young and vigorous, are exampled and taught to decline and despise commendable, wholesome labour, in cultivating the soil for its valuable products! And instead of this, what hastening to reside in cities and populous places, for an easier life, and to increase their outward substance more rapidly;—while the poor soul may be starving for lack of proper food! And how are the inclinations of many turned, and turning from a more healthy and praiseworthy exercise, to the setting up of stores and shops, in various places, for the sale and distribution of foreign articles; thereby hoping to increase in wealth more rapidly; while some poor pilgrims are painfully apprehensive that much of this bustle and exertion opens the way for supplies of those things which tend to gratify the lust of the eye, and to feed that pride and self-exaltation which reign among the children of disobedience! Under exercising thoughts of this kind, in relation to the harms and evils which abound in our favoured land, I have been led to doubt the real usefulness of that extensive traffic which is carried on in ships; and whether it will not prove to be a curse, rather than a blessing to our country. Were I fully to express what, at times, have been my feelings and reflections on the subject of crossing the seas in ships and vessels employed in trade, I suppose it would scarcely be

borne by numbers of my fellow professors of the christian name.

3rd month 19th, 1793. I had a prospect of that rest, where all troubles cease; and I felt love flow towards all mankind. Oh! that men would prize pure religion beyond bags of gold.

24th. I obtained relief at our select Quarterly meeting, by communicating some close hints respecting a worldly spirit, and against Friends running with the multitude into extortion. Some edifying conversation after meeting, concerning feasting at the times of our Quarterly meetings, as also on the subjects of rich furniture, gaudy apparel, &c.

4th month 1st. Met with other Friends to confer on reformation. It was proposed to visit some of our extravagant youth. I let them know, I thought that would be cutting the work too short; and that it would be proper to consider whether there were not stumbling blocks among the aged, or elder ranks; such as shining furniture, large looking glasses, rich and partly-coloured curtains, fine carriages, &c.

8th. With other Friends, I have visited the preparative and monthly meetings at Evesham, on the concern relative to discouraging the use of spirituous liquors. With Divine help, I feel willing to spend and be spent in the service of Truth, if it be the Lord's will. For some years past, I have given up and almost left all, to follow his requirings.

At Haddonfield and Woodbury monthly meetings, I also laboured against the use of distilled spirits in hay-time and harvest; and mentioned my experience herein for more than twenty years past. Having a minute of concurrence therein, I opened my prospect

of visiting families at Woodbury; which gained the approbation of Friends, and I proceeded in the work, in which I was careful not to daub with untempered mortar. At times, the Lord has renewed his bow in my hand; and some have been much tendered, when a worldly spirit was spoken to; others who appeared stout as the bulls of Bashan, have also been humbled. And though in these visits, I had some hard labour, yet I felt peace of mind; being concerned to caution against intemperance in meats and drinks, and luxurious living; also against grandeur in furniture and apparel. I had also to warn some who were lukewarm, and others who were rich and proud. Yet I found some sincere hearted Friends, and encouragement flowed towards those of tender spirits. So I returned home, thankful for the Lord's mercy and goodness, in assisting me to labour, where so many wrong things prevail.

Hear, O heavens! and be astonished, O earth! for great is the hurry and bustle among the children of men, to acquire worldly greatness. How are the poor oppressed, and extravagance promoted, while many are eagerly pursuing the ways, fashions and customs of the world! O ye parents, how will you answer, when inquisition is made concerning your conduct, your example, and your care in governing and educating your children! How do some let out their desires, and indulge in things connected with luxury and high living, and are not content with the products of our plentiful country! How many things do we see and hear of, that, in their origin and use, are calculated to please a vain mind! Oh! where will those appear who have balked the testimony of Truth by their indulgence in fleshly liberties!

4th mo. 24th. With the unity of my friends, I set out on a journey to the Eastern States. After parting with my dear wife, I went to Burlington meeting, where I was favoured with a renewal of strength. Thence I proceeded to Rahway, and attended the Quarterly meeting there. After which, I went by way of New York to the monthly meeting held at Flushing, on Long Island. This was a season of deep searching of heart, but I felt inward support, and my mind was quiet.

5th mo. 4th. Being first-day, I was at Westbury meeting; it was large and highly favoured. Blessed be the Lord who bringeth the lofty from their seats, and exalteth them of low degree. I next had meetings at Cowneck, Matinicoek, Oyster Bay and Jericho; mostly large and favoured, and the people behaved solidly. Thence to Jerusalem, Half-way-hollow and Bethpage; the last was an exercising season, so that I was almost ready to give out. On the 12th, had a large meeting at Jacob Smith's, mostly not of our society. The people sat solidly and it was a favoured opportunity. I have gone from meeting to meeting, as an empty vessel; and yet sometimes my heart is filled with life and power. God over all is worthy of blessing forever. Next day had a large meeting at Hempstead. The Lord was mouth and wisdom, tongue and utterance. After which I was desirous to return to the King's gate, like Mordecai.

I also attended the monthly meetings of Westbury and Jericho; and had a small meeting at John Ser-ring's, long in gathering, but ended well. I next had a large and comfortable meeting at Rockaway, where only two members of our society were present. On first-day, the 18th, I was at Flushing; and,

with some others, thought there was need of great caution in making additions, when things are left well in a meeting,—lest from a desire to help the work, we may do harm. I leave this as a caution.

19th. Visited a school, and next day had a large instructive meeting at Newtown. A presbyterian preacher, near the close of it, said he was comforted in sitting with us, and fully united with the doctrine delivered; stating that it was the doctrine of Christ himself, and as old as the creation. The day following I was at Friends' preparative meeting in New York, and had close labour both with men and women. After this I visited divers families in the city, to my comfort, and attended all the sittings of the Yearly Meeting held there. Much counsel was administered, and it was thought to be a favoured season.

31st. When the Yearly Meeting concluded, I retired to my quarters, to wait further directions what to do next, and where to go. The next day, feeling my way open, I went to Flushing meeting again: then crossed the sound to the main land, and had a large and laborious meeting at Westchester, but it ended well. Thence to Mamaroneck and Purchase meetings; the first large and favoured, in the latter I had close work. Life and zeal for the good cause, are not always found among those who are plain dressed.

6th mo. 5th. I set out for Rhode Island; and being unwell, it was a trying season to me. Having two hundred miles to go, and no houses of Friends on the way, it looked discouraging; but after riding near fifty miles, my strength and faith seemed renewed, and my love to God increased. Blessed be

his name forever. As I passed along, I had many serious thoughts. Because of the singularity of my outward appearance, I am a wonder to the people. But this language has arisen in my mind, Let those that mock, mock on; but mind thy own business; that is enough for thee. I remember, I have to advise others not to be ashamed of the cross of Christ, nor deny him before men. So I feel an inward calm; for the Lord makes hard things easy.

I found the road through Connecticut rough and stony; but at length, reached a Friend's house; which, to my weary body, was comfortable. The next day, attended a meeting at Stonington, which was mostly of those who do not profess with us. I clearly see that human wisdom will not do the Lord's work.

9th of 5th month, I was at Westerly meeting, which was small, but I had a solid time in a family. Some, perhaps, may lose the benefit of their friends' company, by being too anxious to provide for them. This hint may serve as a caution. I next was at meetings at Richmond, West Kingston and South Kingston; the last large, but long in gathering. These four meetings last named are in the Narraganset country, Rhode Island government. Crossing two waters each nearly three miles over, I got to Newport, on the island, and lodged at my beloved friend, Thomas Robinson's. Here I attended the Yearly Meeting which held five days, but to me it seemed low and exercising, as I was poor in spirit. On first-day, I was at a large and favoured meeting at Portsmouth; also attended a crowded meeting on Canonicut island. It was supposed some of every family on the island attended, and it was a favoured opportu-

nity. I also had a meeting at Tiverton, on the main land; and thence went to Little Compton, where was a very large gathering, more than had seats, but the people were solid and quiet. Many came to the place at which we dined, and we had a solid sitting with them; in which several were broken into tears. They were mostly not of our society. We had cause to magnify the great name, and parted with feelings of love.

After a large, solid, quiet meeting at New Rochel, on the 22d was at Centre in the morning and Newtown in the afternoon; both large and satisfactory. Next day was at Aponeganset, and thence to New Bedford, where I thought the meeting was dull and heavy, by reason of a drowsy, lukewarm spirit. 25th. At Long Plain in the morning, and Accushnet in the afternoon, both large meetings.

Next day under a feeling of much inward poverty I went on board a vessel bound for Nantucket island. It is called sixty miles, and the passage somewhat dangerous; but we reached Nantucket the day following, and attended select meeting; and next day their monthly meeting which was large, and I had a solid time both with men and women to our mutual comfort. I was also at their two meetings on first-day, and the sitting of the ministers and elders next day.

7th month 1st. At their Quarterly meeting, I had a solemn time both with men and women Friends. Divers things had crept in among parents and children, to their own hurt and the injury of Truth's testimony. In the afternoon of the next day, I had a solid conference with parents and heads of families, in which I had close work. The life and power

of Truth seemed to be too much wanting in divers, though under a plain dress. Next morning, had a meeting in the other house, and in the afternoon, a solid, humbling opportunity with the young women collected, not soon to be forgotten. A large number of that class reside here.

4th. Had three meetings: one at eight in the morning, with the young men collected; at two in the afternoon, with the coloured people, both Negroes and Indians, who are much mixed in this place—this was large and satisfactory: and at five, we had those collected who are not members of any religious society, and such others as chose to come. It was a very large meeting, and was held to the honour of Truth, as I believe, and ended to my satisfaction. Next day, I rode out on the island about six miles, and had a solid time in a Friend's family. On my return, I saw nearly five hundred cattle, which feed on a common, and are under the care of herdsmen, who bring them up to be milked. On first-day, I attended two meetings, and visited several aged, sick, and infirm people, to their comfort. The next day, taking an affectionate leave of my friends, I went in a vessel about thirty miles, to an island called Martha's Vineyard, and landed at a place called Holmes's Hole. The morning following, feeling poor in spirit, I endeavoured to be still, and say but little, as I saw little,—believing that human wisdom was not sufficient to direct my way. We afterward had a solid meeting here, though not large. Lodged at William Coffin's, and next day went to Falmouth, where I parted with my friend Jacob Mott, who had been with me some time. Here Thomas Rotch

brought my horse to me, and prepared to accompany me for a time.

10th. At Falmouth we had a meeting, which was thought to be the largest ever seen there—but the people sat solid and becoming. 12th. Had a small meeting at Yarmouth. Thence, taking meetings at Sandwich, Pembroke, and Taunton, (at the last, a number came in who did not profess with us, and it was to my comfort and theirs) we rode to Rochester, where it is said no Friends reside: but a certain Benjamin Bumfus and his party (formerly Friends) make use of the meeting house built by Friends, and hold a separate meeting. I lodged at an inn, being favoured with inward quiet; but felt desirous of seeing the people, and notice being spread, we had a large meeting at Rochester: at the close of which, I requested B. Bumfus and his party to stop after the others withdrew; but none stayed with him, except three men and three women; and we had a solid season together. After dinner, we visited B. Bumfus and his wife to satisfaction; and though things were laid close, yet appeared to be well taken; so that we parted in love.

My way opening to visit the families of Friends at and about New Bedford, we began on the 19th. First, we visited those of the foremost rank, afterward all the families of members, and some others who were infirm, &c. in number upwards of thirty-five families,—to the satisfaction of the visited as well as visitors. Thomas and Charity Rotch and two other Friends accompanied. In the love and freedom of Truth, Friends were invited to come out of those customs which accord not with our testimony for simplicity; many of which seem to be deeply

rooted, and are prejudicial to the growth of true religion, and the inward work of regeneration. I was earnestly concerned that the work of reformation should go forward amongst my dear Friends, so that by removing the stumbling-blocks and wrong things, the way might be more open, and the next generation encouraged so as to become instrumental in further advancing the cause and testimonies of Truth.

24th. Parting with my friends at New Bedford, in feeling regard and near love, I had a large meeting at Freetown, where I feared the people were too careless about religion. Next day, another at Somerset among a people who seemed raw and careless; and the day following, one at Providence, in which I had some close labour; but not feeling clear, I requested another meeting in the afternoon; and that if they pleased they might give notice to all the town. I was told, the governor of Rhode Island, who lives here, went himself to notify some; and though stormy weather, we had a large gathering which was solid and favoured. Though close doctrine was delivered, yet it appeared to be well taken. After which, we had a solid sitting with our friends to comfort. Many in this large town appeared to live high, and to be too full of pride. It was to me a trying day, but I believe it ended to the honour of the good cause.

27th. We had a large meeting at Cranston, towards the close of which, the pure Truth arose into dominion, and the people became solid. Next day, one at Foster in a private house, so large that all the people could not get in. We then attended the monthly meeting at Providence; where I felt myself as a pilgrim, poor and stripped, as though I knew

little or nothing. Next day, attended a large and favoured monthly meeting at Smithfield, where I thought the business was pretty well managed, for these times; the cause of Truth being but in a low state in these parts. The day following we were at Uxbridge monthly meeting, which was large.

Sth month 2nd. We had a meeting at Gloucester, and another about nine miles farther, at E. Steer's; it was held under a tree, as the weather was warm: both these were favoured seasons. After one of them, a man who had not been at Friends' meeting before, said the doctrine was such as he had never heard; but it was the truth, and could not be denied: he also much approved of the plain appearance I made. Next day I had meetings at Lower Smithfield, and again at Providence, so large that the houses could not contain the people. 4th. We were at Greenwich monthly meeting, which was large and laborious. Then, after having a large and favoured meeting at Updike's, Newtown, we took passage by water to Rhode Island again, in order to be at their Quarterly meeting. On the 6th, their select meeting was held at Portsmouth; and next day, the meeting for business. The day following, the ministers and elders met again, and I had a favoured time at parting.

After having a favoured meeting on a small island, called Prudence, where a few Friends reside, we returned to Newport. Here on the 9th, with parents and heads of families, apart from others, we had a solid and favoured season, not to be forgotten; and in the afternoon, a like opportunity with the young people. The way was opened for much solid counsel to be communicated, which appeared to be

well taken. Next day, we attended the meeting at Newport; and taking leave of my kind friends there, we went in the afternoon to Updike's, Newtown. My way seemed to open to visit the families in this little town, of such as are not members of any religious society; and three persons, besides my companion, being willing to bear me company,—in about two days we visited upwards of twenty families. I thought their situation appeared to be as sheep without a shepherd; and some of them, I hope, were sincere seekers of the ways of Zion.

12th. In the evening, we had an opportunity with all those tender people who chose to come together. This was such a time of favour as will not easily be forgotten by some of them. The following is the substance of a few lines, given me concerning the visit to those families, signed by those who accompanied:

“The encouraging counsel and advice of our esteemed friend, Joshua Evans, were very kindly received; which were exhortations to us, not to seek the law from the priest's lips, but to turn the mind inward to the teaching of free grace, which is given to all. Through the several sittings, the owning of Divine favour was, in a good degree, evidenced, we believe, to the edification and comfort of many honest inquirers: and having so freely united with him in spirit, according to our measure, we desire to give testimony thereof. Signed by Benjamin Reynold, Daniel Wall, Arnold Weedon.”

13th. After another meeting at Updike's, Newtown, we had one in the afternoon at East Greenwich, in the court house. Next day a very large and solid meeting at Warwick, and returned again

to Providence; where, the day following, I had a meeting with the members of our society only. In the evening I visited three men who were in the station of public ministers in the town. My concern was, that while dissipation and libertinism abound, the leaders of the people might be engaged to promote reformation. They appeared to receive me kindly; but my concern did not seem to be answered in the disposition of these men. Next morning, I went to see three other ministers in the place, on the same account; and they treated me with civility. In the afternoon, I visited the governor, also the first judge, and one of the senators of Rhode Island, on account of the folly and wanton dissipation, now prevailing in this place. I admonished them to try to begin to make a stand, and to discourage those things; as those of upper rank might have much influence among the people by good example as well as by precept, if they kept their own conduct clear of encouraging dissipation and lightness. I was of the mind their hands were weak; though some of them acknowledged a reformation was wanting; and told me they were in hopes my labour would not all be lost.

17th. I was at Smithfield meeting again, on first-day; and that afternoon, had a large and solid meeting in a Baptist meeting house, at their request, at a place called Cumberland. Next day, I had a meeting at Mendum, and another at Centre, hard and laborious. The people seemed unacquainted with silent waiting, and were long in gathering. 19th. I had a large and favoured meeting at Douglass, in a new meeting house, not finished. Their houses, in general, are not large enough to hold the people that

are willing to come. Next day I was again at Gloucester, where I thought there was a little solid remnant. We had a conference on the subject of reformation, to good satisfaction. I then had a meeting the most unpleasant of any since I left home, at a place where the people seemed unmannerly and wicked.

22d. Had a favoured season at Leicester meeting, which was large by reason of a number of scholars attending, who came from an academy, and seemed sober and attentive. Next day I was at a large and laborious meeting at Bolton; and the day following rode to Boston. It was to me a day of darkness and inward poverty. The town was noisy; but we had a small, dull meeting there the next day. In the evening, we had an opportunity with the members of our society, about twenty in number; which was a favoured season.

27th. Had a large and laborious meeting at Lynn. In the afternoon, at my request, we had a meeting with Friends, select from others; which was satisfactory. Next day, at Salem we had a large meeting; but many of the people not having a sense of the benefit of stillness, it was a time of exercise to me. Afterwards, I had two solid opportunities with Friends, selected from others, which were comfortable seasons. Next day, visited a sick family, and rode to Newbury, about twenty-three miles. On the 30th, had a meeting there, and lodged at the house of one professing with us, who had submitted to water-baptism. He said, that to his great disappointment, instead of ministering life, it ministered death. We then had meetings at Almsbury, Seabrook, Newton, Epping, and Lee; here I thought

there were some solid Friends. Most of these meetings were seasons of favour.

On the 3rd of 9th month, we had a meeting at Dover, in New Hampshire. It was large, and a time wherein Divine favour was extended; but I feel cautious in expressing it, having witnessed so many favoured seasons. But my soul renders the praise to the Lord alone, for all these mercies; I know there is nothing due to me. As I have passed from meeting to meeting, I have often felt so much stripped, that I have thought never any one could be more so: yet I believe it is all permitted in wisdom. Next day we attended two meetings at Kittery, and some ability was given me to labour among the people for their benefit. 5th. At Berwick, we had a meeting, wherein favour was extended which I hope will not soon be forgotten. Many people were present, and much respect shown by them; divers, in their way, wishing me good success in my labours. Thence we rode about sixty-eight miles to Durham, in Maine. But I felt deep poverty of spirit; not knowing how my heavenly Master would dispose of me next.

7th. Being first-day, we had a large meeting at Durham. My spirit was so baptized under a sense of some wrong things hereaway, that I slept little on first-day night. My cry was to the Lord for wisdom to direct; for I saw that my own was not sufficient in a time of trial. Next day, had a small, but favoured meeting at Lewistown. A few members reside here. Next, we had a small, poor meeting at Greene; at the close of which, I informed the people I was willing to meet them again at three o'clock in the afternoon; at which time, we had another meet-

ing a little more satisfactory. At my request, Friends living there stopped after the others went out, and we had a favoured season. This meeting was held in a small log house, covered with bark. On the 10th, we rode to Winthrop, about twenty miles. I have had to marvel at the goodness of the Lord to me a poor creature, in enabling me to hold travelling so well. Let him be praised for this and all other favours.

11th. We had a large and exercising meeting here. My mind was concerned, in this remote place, on account of the poor foundation there is for the titles by which the land is held; no better than that of the first settlers gaining a conquest over the natives, by war and force. I was told, that even in this place, those poor creatures were driven, as it were, by the point of the sword. It is also said that a tract of the land in these parts, perhaps about thirty miles square, was purchased of the Indians, for the small consideration of nine bushels of corn, with some trifles added. This, it seems, they hold as the fairest purchase. Much, if not most of the other part of this country was taken by force from the injured natives. But the people in general, seem as if they cared for none of these things. But surely justice is a sacred thing, and due to all men. I was ready to say, How can Truth prosper here? Yet perhaps a day of trial, sooner or later, may overtake the people.

13th. Hence we travelled about twenty miles to Fairfield, and had two meetings there. In the first, I was favoured with ability to labour on Truth's behalf, in much close doctrine, which appeared to be well received. The other was with my fellow members, to satisfaction. Fairfield is the farthest

meeting of Friends up the Kennebec river; being about six hundred miles from my home, in a rough wild country. The people in these parts fare hard, and have poor houses.

Next day, we had another meeting at Fairfield, which was large, the inhabitants generally coming together. A highly favoured season it was; wherein much gospel labour was extended, I hope to the honour of Truth, and edification of many minds, as it was to my own peace. We then had a meeting at Vassalborough, on the east side of Kennebec river; and the next morning attended a meeting of ministers and elders; also a meeting in the afternoon on the west side of the river. The day following I was at their monthly meeting; where I had to mention my concern respecting the unjust way by which the land in these parts was obtained, viz. by shedding human blood; and that I believe this could not be a proper title for professors of Truth to hold their lands by.

18th. We rode back to Durham, about forty-five miles, and attended their select and monthly meetings. Here again I expressed my concern in relation to the injustice done to the native Indians, and the improper title by which the land is held; which gave relief to my mind, and appeared to be well received. We then went on to Portland, and had a meeting in the court-house. A number of gay-dressed people attended; but it was a solid season. About seven families of Friends live here, with whom we had a seasonable opportunity.

22nd. We had a large meeting at Windham in the forenoon; at the close of which, I expressed what arose in my mind, particularly towards those not

professing with us. In the afternoon, had a solid favoured season with Friends by themselves. We also attended their select and monthly meetings; and another meeting held at the county house, which ended well. We also attended the Quarterly meeting at Falmouth; select meeting on seventh-day, and the public meeting on first-day, which was disturbed by a person who spoke several times, until checked by the high sheriff who was present. After that he began again, and kept on until the meeting concluded. In the afternoon, I had a meeting with the young and unmarried people, Friends and others. It was large, and a highly favoured season, acknowledged to be so by many of the great ones, who owned the doctrine delivered there. The last sitting of the Quarterly meeting was the day following,—a favoured season. Here was a large appearance of plain solid youth. In this meeting also I opened my concern on account of the injury done to the poor native owners of the land. This appeared to gain weight; several Friends expressing unity therewith, and desiring the subject might not be forgotten among them; as it was believed there was something yet due to the Indians for lands wrongfully taken from them.

10th month 1st. This day we rode about forty-five miles to Bath, and next day had a small meeting there. Twenty miles further had another at the house of Henry Dearborn, at a place called Cobsey, on the west side of Kennebec; and although he was a military man, a general and a statesman, he and the people behaved kindly to us. It was a season of heavenly favour. We then had a meeting on the east side of the river, about thirty miles higher up.

It was held in a court house; the people not of our society, but behaved solid. Our next meeting was at Bordingham, near Swan island, on the west side; large and favoured. We then went about fifteen miles through a rough, mountainous country, where no carriage had passed before, and had a meeting at the house of Jonathan Jones. The people's minds seemed outward, not acquainted with silent waiting, but accustomed to be fed with words. Next day, the 8th, had a meeting at a place called Broad Cove, among a people whose religion seemed to be in arguments about what they did not understand, and their expectations were outward. It was an exercising time, yet I believe there are a few tender-hearted ones among them. We had also another meeting at this Cove at John Farrow's house, and one on the east side of Broad Bay at a widow Chapman's, a favoured opportunity. Thence we rode to Durham, about fifty miles, and attended their meeting on first-day, which was large and solid. I had some close doctrine to deliver, but it appeared to be well received. Thence to Limington, and had a small quiet meeting in the afternoon, at a private house.

14th. Had a rough ride about forty-five miles to Sandwich, in New Hampshire, where we had a meeting next day. I then rode about fifty miles to Rochester, and after attending Dover monthly meeting, had a very large meeting there, which ended well: also one at Meaderborough in the afternoon, large and satisfactory. 20th. A divinely favoured meeting at Gilmanton, and one next day at Pittsfield, low and dull. 22d. Had another meeting at Pittsfield; where to my comfort I met my beloved friends, Martha Routh and Lydia Rotch; they go-

ing eastward on religious service, and I westward, like poor pilgrims. But the Lord is our stay and our staff; blessed be his glorious name forever.

Shortly after this, I received an affectionate letter from a dear friend, dated at Epping, the 20th inst. which had a strengthening effect on my mind—an extract from it is as follows: “To think of thy going out of our parts so soon, before we grow any better, is an addition to my discouragements; for, if every supporting stock is removed, and the staff taken away, how shall I ever pattern after a Joshua, so as effectually to take up a resolution to serve the Lord? But this much I believe, if no more, thy coming will do, viz. convince us whereabout we are, and what we might have been, had we been more like thee, coming up in faithfulness to what has been discovered by the same spirit, and less like unfaithful Saul, who made exceptions of things which should have been destroyed. I rejoice that thou hast sojourned amongst us awhile, and believe thou hast not laboured in vain. In a measure of that love which filled my heart towards thee, on first being in thy company, do I affectionately bid thee farewell.

ABIGAIL FOLSOM.”

24th. We had a large and solid meeting at Hales-town; and another next day with the members of our society only, in which I had close labour, but it ended well. On first-day, the 26th, I was at Hales-town meeting; and next day, visited a young woman whose parents are wealthy, and she, an only daughter, has been brought up in a delicate way, but was now in a weak state of health, occasioned in part by such delicacy, as, it is thought likely, will shorten her days. I mention this as a caution to parents, to

beware of over much delicacy in educating their children.

28th. We set out towards Richmond in New Hampshire, and rode a mountainous way about thirty-five miles. The towering height of the mountains seemed awful to me. We lodged at a public house, the master of which I thought was an earnest inquirer after Truth. We gave him a Friend's book, which he thought well of, having never seen any such before. I found he did not sell spirituous liquors, as most of his calling do. On the whole, I was pleased with being there. 30th. Though weak in body, we reached Richmond, and had a large meeting there; but it was a laborious season. I fear Friends are going too much after the world. We next had a comfortable meeting at Abraham Randall's, on a high mountain. It being foggy, I thought the appearance was awful, as tho' we were almost up among the clouds; for below, it did not seem so dark.

11th mo. 1st. We had another meeting at Richmond, with the members of our society only. It was a satisfactory season, both aged and youth appearing tender; for which my soul is humbled under a sense of the Lord's goodness. People of all ranks treat me kindly, though my outward appearance is but simple. After another meeting at this place, I seemed to be brought under fresh trials. My service not seeming to be got through, yet the way not appearing clear to go on; so I concluded to return homeward.

On the 8th, I got into New York state and had a large meeting at Purchase. Next day, at Mamaroneck, and the day after at Westchester. The two following days, I had meetings again at Mamaroneck

and the Purchase, in which Friends were collected by themselves; these opportunities were solid and profitable. 14th. I rode to New York through the snow; and in the evening had an opportunity with the elders, in which I informed them of my desire to see the parents and heads of families of Friends together; which they concurring with, such a meeting was had in the afternoon, next day. It was a time in which close doctrine was delivered, somewhat like searching with candles; and it appeared to have a humbling effect on some minds. I also visited some families.

Although baptisms are my portion, the Lord preserveth me from sinking below hope; for which I am thankful. On consulting with Friends, they united with a prospect I had of having meetings with the young people, male and female separately. Accordingly on the 17th, the young women met at three in the afternoon, and the young men at six in the evening. These, I thought, were truly favoured seasons, and some Friends expressed a hope they might be of use. Thence I went to Rahway, and had a meeting with the members of our society by themselves. To me it was an exercising season, for I feared Friends had got too much at ease. Next day I attended their monthly meeting held at Rahway; but it seemed to me as though life and power were wanting. The day following I had a large and solid meeting at Plainfield, which was comfortable to me.

In travelling towards Stony Brook, the adversary beset me with thoughts that little or no service was done, in all my journey; but the Lord is good in giving an answer of peace to all who are honestly given up to serve him, if they wait his time. I was

at Stony Brook meeting, and also at the Quarterly meeting held at Crosswicks; in which I had a time of close labour in the women's apartment, pleading for the cause and testimony of Truth, against superfluities of various kinds; such as fine houses, rich furniture, gaudy apparel, the free use of the tea-table, large looking glasses, black silk cloaks, &c. I also advised the bringing up of children to industry, and endeavouring to teach them to be content with the productions of our own country for food and raiment, as much as may be.

26th. I was at Robins's meeting, and one in the evening at R. Waln's mill; then took meetings at Arneys-town, Trenton and Burlington. Here seems a revival of religious concern among some of the young people. I also was at a large and satisfactory meeting at Mansfield; and attended the monthly meetings of Chesterfield and Springfield. Several weighty matters, recommended by our last Yearly Meeting, were attended to; and I was concerned to speak of the religious education of youth, and refraining from superfluities. I also was at Mount Holly and Evesham monthly meetings; and on the 6th of the 12th month reached my own habitation, after being absent about seven months and two weeks; where I found my family in outward health. Under a thankful sense of his manifold mercies, I can say, great and marvellous are thy works, O Lord Almighty! Thou hast been with me in my late travels and trials, opening my way where there seemed no way to pass, and bringing me back as with sheaves of inward peace.

But though favoured to return home in peace, I had to pass through some very close and near trials.

But notwithstanding the cup seemed mingled as with wormwood, yet I found the Lord's power could preserve and sustain, so as at times to enable me to thank him and take courage. In one of our meetings, I was enabled to speak of the difference there is between an earthly and a heavenly storehouse; the first, as nothing, and the other all things, in a dying hour. This world, we see, is changeable and full of trouble; but in Christ Jesus, there is substantial peace.

In the latter part of the 12th month, 1794, I visited the meetings of Friends at Salem, Pilesgrove, Alloways creek and Greenwich, and returned home well satisfied with my visit. I also visited several families.

1st month 3rd, 1795. Visited two sick persons. Seeing it is our lot to suffer adversity, I hope, through holy help, to be enabled to live above despair. If I can, through watchful care and Divine grace, arrive at last to that port where the weary are at rest, it will sweeten every probation.

9th. I attended the burial of an ancient neighbour who was deemed rich; but this is no consolation, if spiritual riches be wanting; for, as dieth the beggar, so dieth the rich.

12th. As one cross occurrence follows another, like wave after wave, Oh! that I may be favoured to feel that Rock which is the foundation of the elect!

16th. I had a prospect of the mercy and goodness of God, towards a backsliding people. Many contend about worldly interest; and some are not clear of extortion. Others become rich through the abundance of trading by sea, and do not always refuse

unjust gain. The wealthy, by demanding high prices, often oppress the poor. Farmers and traders raise the value of the products of the earth: the labourer then murmureth and raiseth his wages. This again displeaseth the farmer. In these muddy waters, the merchant still fisheth for more gain, not fearing to oppress those of low degree. Bread stuff has now become nearly double its former price. In the midst of all this, great confusion and commotions abound, with fumes of a party spirit. Instead of humility, the sorrowful appearance of pride and haughtiness continues. True moderation and temperance are observed by few. Indulged by parents, the sons and daughters of high professors seek to make a grand appearance. Honest labour is slighted, and commendable industry in cultivating the fertile soil, is neglected. High trades or occupations are chosen and sought after, such as doctors, lawyers, merchants, &c. for our young men; while the distressed poor, the indigent widow and the fatherless, are subjected to a state like that of grinding their faces. Wilt not thou, O God, judge and visit for these things?

My soul within me is led into mourning, under the consideration of the sad state of things in this land of America. May it not be lamented in the language of grief, How few is the number of those who truly fear the Lord, and hate covetousness! In our degenerated condition as a nation, are there not serious token of the Lord's displeasure, and of the shaking of his rod, manifest to those who fear him? Our crops are lessened by blasting or mildew, and sometimes by worms or flies, not heretofore commonly known in our land. Warnings also are sounded by pestilential fevers and other mortal diseases.—

O thou Father of mercies, cause thy trumpet to be sounded louder and louder, if consistent with thy will; that the inhabitants of our favoured land may be alarmed and aroused, and in the day of thy mercy, seek repentance and turn unto thee, that so their souls may be saved. Amen.

28th. On reading an ancient law of New Jersey, which was made to prevent impositions on the poor native Indians, by giving and selling rum to them, and thereby to take advantage in obtaining their property without real value,—I thought it was to the credit of the rulers at that time, and worthy of the remembrance of succeeding generations, as long as white people and Indians continue in the land. So that a laudable practice may be continued, of wisely considering what real justice and righteousness do require, in suitable kindnesses to the descendants of the original owners of American lands.

After this I passed through great trials, when the waves seemed as if they would go over my head. Oh! the bitterness of the cups permitted me to drink of; but if it is to bring me acquainted with the sufferings of others, let me not murmur, but patiently wait the Lord's time. His name is precious to me, even when the clouds seem to thicken, and trials to arise from quarters I did not expect. May I be favoured to retreat to that hiding place where there is holy quietude.

2nd month 9th. At our monthly meeting of Had-donfield, I laid before Friends my prospect of a further visit to the eastward, as far as Nova Scotia, if way should be opened for it. Under an humbling sense of Divine goodness being near, I have seen

the advantage of patient suffering under trials; having passed through a large share of latter time.

13th. I felt a sweet calm at the opening of this day: had afterwards a close conversation with some, on the use of Indian tea, and other foreign articles, with their expensive equipage: which, in some instances, I thought little short of idolatry. Yet from example and custom, these things are so spread, as to be found even in the cottages of the lower ranks, almost throughout our country. If I endeavour to bear my testimony in brotherly love and honesty, I must leave the event.

21st. Visited a sick man who had a wife not kindly affectionate. Though her husband was confined to his bed, she told me she had not been in his room for more than a week. I reproved her for such unkindness;—and wish husbands and wives may be warned not to lose their affection for each other, and to guard against provoking language.

3rd month 3rd. What great need there is for those who marry, to seek the Lord's counsel, especially in second marriages! A painful instance now exists, where husband and wife seem to have lost affection for each other. Both have children by former marriages, and are at variance about worldly interest. Oh! this love of money! Help is wanted to compose matters here; but how can help be given, where such rents and divisions are manifested! I have had a feeling sense of the unsettled state of this world, and of many occurrences which embitter the life of man, while in a situation estranged from his Maker. And ah! how do the people seem to increase in wickedness, and in hardness of heart. one towards another! Do not extortion and a worldly spirit run down like

a mighty stream? Do not the proud seem to be honoured? and are not the ungodly put into power?

9th. At our monthly meeting, a certificate of the approbation of my friends was granted, and signed pretty generally, allowing me liberty to proceed on the visit eastward. It was also approved and endorsed by our Quarterly meeting, on the 19th. In the select meeting, I had to mention some close things concerning the use of riches, and the iniquity of setting our hearts too much on lower enjoyments. I also attended our general Spring meeting in Philadelphia. It was affecting to me to observe the noise, the clamour and other unpleasant scenes that abound in that large city; and I thought there was too little appearance of the prevalence of righteousness in a place so lately visited with a sore, pestilential fever. I believe many are the trials of the poor, and I had a tender feeling for the afflicted, the widows and the fatherless.

In the latter end of the 3d, and beginning of the 4th month, I was at Salem, and also paid divers visits to my neighbours, particularly infirm, and weakly people; also some of the negligent respecting public worship, and some who inclined to undue liberties. After this, at our monthly meeting I took leave of my dear friends, and on the 15th of 4th month, parting with my near connexions in tender affection, I went on to Rahway. Thence rode about forty-five miles to Tappan, near the North river, where I had a public meeting on first-day. Only one family of Friends live there. Next day had a meeting at Hooke, and another in the evening at the house of James Cromwell: where I was humbled under a sense of the Lord's goodness.

21st. I rode about thirty miles, up the west side of the North river, through a rough, mountainous country, to a place called Smith's Clove; where I had a meeting next day. It was trying to my weak body to travel such rough roads, but I was enabled calmly to submit to the present dispensation, and put my trust in the Lord. 23d. Had a meeting at New Cornwall in the morning, and another in the evening at Newburg, a town on the North river. The latter was much crowded, but I thought the power of Truth came into dominion. I then had meetings at Newburg Valley, Mulberry and Little Esopus; also visited some families.

29th. Having had eleven meetings on the west side of the river, I crossed it and had a meeting at Crum-Elbow. I had close labour, but it was a solid season. Blessed be the Lord, whose power is over all, and who opens a way for his humbled children. Although I do not perceive so lively a sense of the operation of Truth among Friends in these parts, as in some places; yet there is a tender-hearted remnant, some of whom are among the young people. May the Lord enable them and me to be faithful to the discoveries of his pure light. I feel myself given up to his service, come life or death.

5th month 2d. Had a large meeting at Tiddeman Hull's, and one next day at the Creek meeting house. Had also an opportunity with the select members, which was a season of favour. My concern was that those in the foremost ranks might keep their garments unspotted from the world,—that so those who look to us for example, may not be stumbled: also that true moderation may be observed, avoiding rich and costly furniture, &c. and to encourage Friends in

their families to be content with what is or may be gotten here in our plentiful country, without wanting articles of superfluity, which are brought from foreign parts at great expense. These remarks appeared to be united with, and the meeting ended comfortably.

I then attended Nine Partners Quarterly meeting, where I had close labour in the love of Truth. I had tenderly to advise women Friends to guard against over-much niceness and delicacy about their clothing, and having needless cuffs, capes, collars, &c. to coats, cloaks, and other garments. The concluding meeting for worship was a very large gathering, more than their spacious house could contain. Truth was in dominion,—the lofty were abased, and the little ones, comforted. Thence I went about forty miles to a new city near the North river, called Hudson, and was at their first-day meeting; in which ability was afforded to labour for the cause of Truth and righteousness, in a very close manner.

11th. Passing through Albany, I travelled about forty miles to Saratoga, where I attended their Quarterly meeting, in which I had close labour. There appeared to be some hopeful young people; but to my grief, the spirit of the world seemed too prevalent among some of the elder rank. A committee was named to confer with me concerning my journey, and a Friend kindly offered to bear me company, which was concurred with. I had sufficient to bear my own expenses; yet their care and kindness towards me was cause of thankfulness. The Quarterly meeting concluded with a large public meeting, wherein the witness for Truth was reached in many minds. At the close, the select members met again

and the way opened for using freedom among them, which afforded me peace.

17th. Was at a meeting at Saratoga. I feel poor in spirit, yet am contented in my allotment. If I have but bread and water, and am favoured to move along safely, I hope all will be well. I believe it safest, at least for a minister of the gospel, to stand loose from the world, and to refrain from cumbering business. A cottage and spare diet, with peace of mind and leisure to run on the Lord's errands, are better than large business and much dealings. Oh! that ministers may be content in a low estate, eat rather sparingly, and clothe frugally.

20th. After attending their monthly meeting, I was at a meeting at Greenfield, a new settled place, about fifteen miles west of the North river. We then had meetings at Galway, Ballstown and Newtown: the last was held in a barn, but a favoured season. I believe it is good for gospel ministers to experience poverty of spirit, that they may not confide in the arm of flesh. Thence we travelled by way of Saratoga and Queensbury to a place called the Patent, twenty miles back of Lake George, being the utmost settlement that way. Here the people fare hard, the houses being mean, and the land rough. We had four meetings among them, mostly in private houses; at the last of which, I was easy to have my certificate read, on which a solemn pause ensued. It was a time of deep instruction to many, and I felt near affection for the people. On taking leave of them, many, in their way, sincerely gave me their blessing. Only four families of Friends reside in this settlement.

On the 30th, we had a meeting in the barn of Valentine Brown, to satisfaction. In those places, many

came who were strangers to our way of worship, but their orderly behaviour was very commendable.— Hence we returned to Queensbury, and were at their meeting on first-day. The gathering was so large that the meeting house held only the women; the men having seats prepared out doors. After a time of exercise, Truth arose, and the rough spirits seemed to be chained down, and the meeting ended well. Had also an opportunity with Friends by themselves. We then had a meeting at Kingsbury for those not of our society, held in a school-house. In these remote places, many appear to unite with what I have to deliver, and receive me affectionately. May I be sufficiently thankful to him who opens the way, and goes before his dedicated servants.

6th month 3rd. We reached Vergennes, in Vermont, after a trying journey of near eighty miles, through a rough country, where the people fare hard; large families having but one room. Here I met with Thomas Robinson and wife,—kind friends who came from Rhode Island to settle here. On the 4th, I attended Friends' preparative meeting at Ferrisburg, and visited divers families, some of them to my comfort. On first-day, the 7th, I was at two meetings, one at Ferrisburg, the other at Vergennes, which is near Lake Champlain. They were large, and seasons of favour. At the last, nearly all the inhabitants attended, some of whom were priests, lawyers, doctors, judges of the court, &c. To those who were as leaders of the people, I had close doctrine to deliver, in a measure of the authority of Truth. Next day, we visited the priest, the doctors, lawyers and highest rank of these people, to our comfort and their satisfaction, as far as appeared; although this way of

visiting families was strange to them. I had to advise them to endeavour to be as good way-marks, by precept and example, to the youth who were coming up, as well as to the other inhabitants. Some of these great men were tendered.

While here, I visited some of the poor in their small cottages, to their comfort. And though the manner of such a visit was strange to them, they blessed me, and said they wished my journey might be prosperous. Some, I thought, were sincere and honest-hearted, though others might be formal. I also visited a family of black people, where a number of French people, men, women and children, came in and seemed to behave solidly.

11th. Attended Ferrisburg monthly meeting to some satisfaction. A committee was appointed here to confer with us respecting our journey further on, and one of their members kindly gave up to be our pilot. Having concluded to go by water to St. Johns, we waited at Vergennes for a boat. While here, a person inquired of me, how it would do for a Friend to accept a gift from government, in consequence of having served as a soldier in the last war, and whose service had entitled him to draw a tract of land in the back country, in addition to what pay he had received before. I told him, it was not consistent with our principles, to accept any gift or compensation for such services done. He queried whether the right might not be assigned to another person. I let him know, I should not account myself to have any right to land coming through such a channel. He then queried, how we reconciled paying duties which were laid on goods imported, towards defraying the expenses of war. When he heard my an-

swer, embracing the reasons I have before related, and was told that I did not use such goods, at first it seemed strange to him, being a military man; yet he appeared to unite with my views, and we parted friendly.

Before leaving, we had two public meetings, one at Vergennes, in a school house, the other at the house of our friend Thomas Robinson, both large, and Truth had dominion over opposers; there being several in the place, with whom I had dealt plainly. On the 15th, we went on board a vessel, bound for St. Johns, with my horse and carriage; being well supplied with provisions for our voyage, supposed to be one hundred miles. The wind not favouring, we went slowly down the creek, and the captain not thinking best to go out into Lake Champlain that night, came to anchor near a place where a few inhabitants are settled. Feeling a draft in my mind to see them together, and a person on board being willing to give them notice, we had a favoured opportunity together that evening. It appeared they were ignorant of us, as a people, having never been at any of our meetings.

16th. We again went on board, and put out into the lake; but the wind being unfavourable, the men got weary of using the oars; and we on pondering the matter, believed it best to leave the boat, and try to get on shore again. The captain manifested his regard for us and for our service, and assisted us in getting to land again with our horses—this was effected with difficulty, the wind being against us.—But so it was, we had but one saddle for three of us, and near thirty miles to ride to reach a settlement of Friends. It was not long before we came to a place

where a few families reside, remote from other inhabitants. On proposing a meeting there, it appeared agreeable to the people, and we had a satisfactory opportunity with them. After which we rode about twenty miles to a place called Peru, in New York state, where about ten families of Friends are settled. We had a solid opportunity with them in the morning, and a public meeting afterwards, large and satisfactory. Remarkable was the kindness of my divine Master in furnishing me with matter suitable to the condition of the people: a sense of which was tenderly expressed by an elderly woman, after meeting. We took leave of them in near love, travelled about twenty-five miles, and crossed the lake about three miles wide to an island, called Grand Isle.

18th. It being concluded that my companion should take our horses to St. Johns, and I with our guide stay and visit the people near the shores of the lake,—we had two favoured meetings, one at Grand Isle, and the other at Plattsburg. This is a small town on the York side of the lake, about seven miles from Grand Isle. At first, some rawness appeared; and one man who appeared to be of some note, early in the meeting, said he believed the people were mostly come, and I might proceed. It was mentioned, that our manner was to endeavour after stillness. He seemed somewhat abashed, and went out a little while, but came in again and sat quiet till meeting ended.

After a solid conference with the few Friends who lived here, we took leave in near affection; they expressing their satisfaction with the visit, as the tears trickled from their eyes. I earnestly crave that I may love and serve my Saviour faithfully, and that I

may cause no reproach to his Truth and testimony, during the days of my sojourning here.

21st. We had a small meeting at a place called the Isle of Malt, and another on the main land;—then crossed the lake to Sharrey, on the west side, and had a meeting. Here were two families of Friends. While meeting sat silent, a man who served as priest among the people, queried whether it would be any offence to sing a hymn. He was calmly told, it was not our practice. But the creaturely part in him desiring to be active, he stood up awhile after, and mentioned some text of scripture; after which he sat quiet. I informed them of our manner of worship; and at the proper season the meeting ended under solemnity. While here, I had occasion to think of the necessity there is for those who remove to new countries and distant places, to wait for proper clearness, and take suitable advice; and not be led out from lucrative motives principally. Some of those who live here, we found, came from England. The women, especially, meet with many trials in new places.

23rd. Taking leave of our friends at Sharrey in true love, we went by water to St. Johns, and had a meeting there in the afternoon; wherein a solemnity was felt which seemed to bind down all loose spirits;—to the praise of the Lord, let it be ascribed. We also had several conferences with the people, who seemed desirous to be informed of our principles; for which they expressed satisfaction. We left them in an inquiring state; which, if continued in, may produce fruits to their own benefit, and the honour of him whose mercy is great to the workmanship of his hands.

Next day we travelled to a small town called Tipperary, situate on the river St. Lawrence, below the falls. Here I felt as though my faith would almost fail me. The people were of a strange language,—of the popish religion, and I thought more depraved than any I had met with. After dinner, we went on to a small Indian town, about ten miles up the river, on the south side. The St. Lawrence here is about a mile and a half wide, and runs an easterly course. The Indian chief, named Captain Thomas, was a sensible man, and though he could not speak English, yet in order to be informed of our business, he got an interpreter. My certificate was then read, and my errand told, with the reasons why I had left my wife and children to come so far. He replied, “It is good;” and bade me welcome. He also said, I could *speak* to him now, but would soon leave him, and then he might forget what I had said: he therefore desired I would leave him something in writing, to think of when I was gone; which he should take kind, as he had never before heard of such a people as we were. He also spoke about the priest’s not letting them have the scriptures, and asked my opinion concerning it; which I gave on this wise: Perhaps the priest thought if they knew the scriptures, they would learn better principles from them than he taught. This chief appeared serious, and several times assented to what I said by saying, “yough.” The opportunity with him was refreshing to my drooping mind.

The number of these Indians, I understood, was between two and three hundred. The chief told me they raised wheat and corn, and seemed to live pretty well. They appeared to be a well-behaved peo-

ple; their dress was in the Indian manner, and their town commodiously situated on the bank of the river. I wrote a few lines for the chief, according to his desire, and left them with him; also gave him some books I had with me. On taking leave, he appeared well satisfied, and thankful for the visit.

25th. Not feeling myself clear of the people of Tipperary, we returned thither; and after waiting for inward counsel, I found freedom to propose a meeting, however strange it might seem. The master of the house where we put up our horses allowing it, notice was spread to meet there at three o'clock in the afternoon. Many of the people of the town assembled; and, considering their rough appearance, their behaviour in sitting quietly, was much beyond our expectation. I believe the Lord's power was near, owning us in this undertaking, and Truth came into dominion before the conclusion of the meeting. To him be the praise of all.

We then went on towards Montreal; and, having to cross a branch of the river, where the bridge was gone, we floated our carriage over on hewed logs, and swam the horses. Getting safe over, we travelled down the river side about ten miles,—then crossed it, and about a mile further down we came to Montreal; where the people received us with the appearance of kindness in their way. We took lodging near the market, and had a room to ourselves.

27th. The way opening for us to have a meeting here, it was proposed to hold it in a meeting house of the Presbyterians. The number that assembled was large; but being unacquainted with silent waiting, divers of the people went out, causing some dis-

turbance. At length, I allowed my certificate to be read, which produced a solemnity, and gained their attention. It appeared to give general satisfaction, and I believe the good cause did not suffer by our holding a meeting in Montreal; being the first of the kind ever held there. We found here several tender-hearted people who took us to their houses; and there appeared more openness in the people of the town, than we had looked for. I thought I felt that a measure of the savour of Truth would be left behind us. May the Lord of the harvest send forth more to labour among them, and preach the necessity of repentance; for great indeed is the wickedness that prevails in a too general way. The sacred name of the Most High is commonly taken in vain, in the mouths of both sexes. Even old and gray-headed men are guilty herein, as though they thought it an ornament to conversation. The popish religion prevails among the greater part of the inhabitants; and by the craft of their clergy, it appears that great ignorance predominates among the people.

As I was waiting in silence for right direction, and feeling the Divine presence near, it opened to me, that as my prospect of going to Nova Scotia remained weighty, my best way was to take a passage by water, from this place, if I could obtain it. I knew not that this was likely to be had; but, on going to the door soon after, a man came to me and queried, whence I came, and whither I was going. I told him I came from near Philadelphia, and was going to Dartmouth, in Nova Scotia, if I could get there; that I had been advised to go by water, but knew not how to get a passage. He then informed me of a vessel bound for that place, which was to

sail the next day. My companion having walked out, and the man being willing to go with me to see the captain of the vessel, I went with him, and having found the captain, he readily agreed to take us. Upon this, I went to speak with my companion, and he uniting with the proposal, we soon agreed for a passage, the price of which was five guineas, each. The matter being thus concluded, the Friend who came with us, agreed to take back the carriage and our horses.

28th. We put our goods and clothes on board the vessel. Travelling by water has been very unpleasant to me; but at this time, as I had resigned to what I believed to be a clear opening for proceeding on the errand I was engaged in, it seemed more easy; and, giving myself up into the hand of the Lord for protection, I could bless his holy name, in a sense of his Divine presence being near.

We had to anchor the first night opposite Montreal. Next day, we proceeded down the river, and got on our way about seventy miles, into the lake, called St. Peters, which I am told is about twenty-five miles long, and seven wide. Here we anchored the second night. The cabin being taken up by a man and his wife who were going to Quebec, I fared not so well.

30th. The wind being ahead, we made but little progress: and at night, the watch falling asleep, we were in danger of rocks. The current being strong, our anchor was dragged, and the vessel did strike one, but received no damage. It was an awful season to me; and this circumstance induced me to consider the danger of spiritual slumber, in which the souls of unwatchful mortals hazard an eternal wreck.

My mind was favoured with quiet resignation; altho', as a man, a prison would have been as agreeable as my confinement in a vessel, upon rough waters, and where a strong current made the appearance awful.

7th month 3rd. Having lain at anchor near two days, the vessel sometimes driving,—I observed the country towards Quebec was level, and thickly settled, chiefly by French people. This morning, the wind favouring, we soon came against Quebec, about two hundred miles from Montreal. This town consists of two parts, the upper and lower. The upper stands on a mountain, or high point of land; the lower, near the water, having one street—between the two is a very steep ascent. Here, the captain and sailors went on shore; and the sailors having drunk to excess, returned before the captain. A quarrel of a dangerous nature arose among them, and they struck with clubs and handspikes, using profane and dreadful language. I found it best for me to retire, and keep in the cabin, with my mind turned inward to the Lord, who faileth not in mercy to those who put their trust in him. The captain was a man who endeavoured to maintain his authority, and his return gave me some relief. I leave the reader to judge of our situation, and my exercise, thus pent up among disagreeable company, and the far greater part of our voyage yet to come.

After being about a week on the water, I began to feel my health affected by the motion of the vessel. In this situation, I had no way to flee, but to him who regardeth the sparrows; and he sustained my mind in patient submission to his will. We passed a mountainous country on one side, and on

the other we could not see land, as the river became very wide: and when we came to the gulf of St. Lawrence, reckoned three hundred and fifty miles from Quebec, we were quite out of sight of land.—As the wind blew fresh, my sickness increased so much that I thought the sea must be my grave. It was about three days before the land came in sight again; and then the weather appeared so stormy that the captain thought best to put out to sea again, to avoid danger in the night; and this put us out of our course.

In this trying season, I was led closely to examine my steps; and my prayers to the Lord were fervent, that he would condescend to be my stay and staff: and he did not leave me without an inward evidence that I had given up in obedience to what I believed he required of me; and likewise I was favoured with what I esteemed a well-grounded hope, that it would be well with my soul, if I were never more permitted to see the land.

12th. After a hard gale of wind, we were in danger of rocks and shoals between the island of Cape Breton and Nova Scotia. About noon, we entered what is called the Gut of Canso, in a very favourable time. Our passage through this strait was so wonderful that the captain confessed it was of the Lord. This Gut is a narrow passage between the main land and Cape Breton, about twenty miles in length and a mile wide, and saves (as is supposed) between three and four hundred miles sailing. An awful sense of the Lord's goodness impressed my mind this night, as we lay near Cape Canso.

After passing through grievous sea-sickness and various difficulties, occasioned by contrary winds,

fogs, and rough weather, we were favoured to land safe at our desired port of Dartmouth, on the 17th of 7th month, 1795, and were kindly received by our friend, Seth Coleman. The next day, I felt myself weak, and did not go about much. But my tongue cannot describe the feelings I had of the Lord's loving kindness, which had been extended towards me, and is still continued towards all who are given up to serve him in humility and sincerity of heart.

19th. Being first-day, we attended the meeting at Dartmouth. It was large for the place, and proved to be a heart-tendering, favoured opportunity.— We then went out about four miles to our friend Thomas Green's, where next day, we visited three families in the neighbourhood, to good satisfaction. These Friends have had their trials, by reason of others removing away, when they had not freedom to go. Our visit was very acceptable, as coming in a needful time; which some of them expressed.

21st. We visited six other families, who seemed tender. Dartmouth is situated on the east side of Chebucto bay, and contains between fifty and a hundred houses. The town of Halifax, containing about five hundred houses, lies nearly opposite, on the west side.

23rd. We were at three meetings; one for public worship; one, a meeting of conference; and at the third hour was held their preparative meeting; in which, those who incline to marry are allowed to declare their intentions. This is on account of their situation being so remote from any monthly meeting. These were opportunities of remarkable favour; and I thought their business was well con-

ducted. On the next first-day, we had a solemn, parting meeting, which was a favoured season; and the next day we took our leave of Dartmouth.—Many people, Friends and others, coming together, we had a solemn opportunity before we left them.

27th. Our prospect now was to go towards Digby, Beaver-harbour, and other places farther on in Nova Scotia. As the soldiers had the ferry boat, we had to swim our horses over the bay, which was about half a mile wide. That day, we rode about thirty miles, and lodged at a public house. Next day, I was unwell and the weather wet; so we tarried there, and the people were kind to us. Poverty of spirit was my portion; yet I was humbly quiet in mind. Praised be the Lord.

7th month 29th. We set forward this morning, a little refreshed, and rode near forty miles through a mountainous country. The people appeared to live well, and seemed open-hearted to receive Friends; many of them being weary of their teachers. As I was very weak in body, we hired a chaise to ease me in travelling; and on the 30th, reached our friend Samuel Moore's; it being about forty miles. Here my weary body and mind seemed to experience much comfort.

8th month 3rd. We had two meetings; one of which was in Samuel Moore's house, large and satisfactory; and the other on a mountain, not far off. I marvelled at the kindness of the people, and their openness to receive us.

4th. We set forward for Annapolis; and that afternoon had a meeting at Randolph. Though a very rainy time, it was large and satisfactory. The next day we had a meeting in a Baptist meeting house,

and another about ten miles farther on our way.— Both were favoured seasons, and the people open-hearted and kind.

6th. This day we reached Annapolis, and thence went to Edward Thomas's, who kindly took us in his boat to Digby, nine miles. This is a small town of about one hundred houses, standing on the Basin, so called, at the mouth of Annapolis river, where that empties through a narrow passage into the bay of Fundy. Here the tide is said to rise thirty feet.

7th. A large room in the tavern where we lodged, was freely offered to hold meeting in; which was this day occupied, and a large meeting held there to good satisfaction, to the tendering of some hearts. We were requested to stay longer, and to have more meetings: but intending to cross the bay in a vessel which was to sail that afternoon for New Brunswick, we thought it best to take leave of them and go on board. We were on the water all night; which to me was very trying, as the motion of the vessel occasioned me to be very sick. In about twenty-two hours, we landed. It is called forty miles from Digby to New Brunswick.

One who was called a bishop of the church of England, was with us on board the vessel in this voyage. He was respectful, and desired to see my certificate. On its being shown to him, he commended it, and the order established among Friends; saying, it well agreed with his sentiments. After this, his kindness towards me increased: for he came frequently to inquire how I was, and whether I was any better. When we parted, he gave me his blessing, as also did divers others, in their way.

9th. At New Brunswick we had two large and favoured meetings, to the tendering of many hearts, and bringing honour, as I thought, to the cause of Truth. Many expressed their satisfaction: and I admired their solid sitting, as there was long silence, and a number of them never before were at any of our meetings. It was the Lord's mercy; blessed be his great name. I am but as a worm, and no man.

Many of the people hereaway have had an education amongst Friends, and are friendly; but appear to be as sheep without a shepherd. I felt love flowing towards them; and I thought great openness appeared in this town towards the doctrines of Truth; a number expressing their tenderness by the flowing of their tears.

On the other side of the bay of Fundy, there was not any thing which oppressed my mind with more sadness, than the manner the former French inhabitants of the place (who were called *neutrals*) were forced away from their improved farms and estates, in this part of Nova Scotia, by those acting under British authority; and the British subjects coming in to inherit the fruits of their labour. I mentioned my sentiments freely concerning such injustice taking place; and I am willing to leave it.

As we had to wait for a passage from hence to Beaver-harbour, we visited a few families here; being kindly received by the people where we came.

11th. This morning we went on board a boat with four oars, and came about twenty miles to Dipper-harbour. Being yet only about half way to Beaver-harbour, we went on board early next morning, and reaching the latter place, had a meeting there in the

afternoon; which was a solid season. The next day we had another favoured meeting among them.

On the 14th, we proceeded about twenty miles to Passamaquoddy, at the mouth of the river St. Croix. Next day we went on by water to Machias, in the province of Maine. Here, although no members of our society reside in the place, we had two large and satisfactory meetings. They desired us to stay longer, and have more meetings; but I found it safest to leave the people hungering, rather than to stay to make additions, without duty calls. I wish all who travel on Truth's account, to guard against the activity of the creature, lest a good savour be not left among strangers.

Being kindly supplied with horses, and a man to take them back, we went on to Pleasant river, about twenty miles towards Penobscot. As heretofore hinted, there appears to be much openness towards Friends, amongst the inhabitants of this eastern country. I thought it looked as tho' the fields were white unto harvest; and that many seemed weary of their teachers. We had a small, but solid meeting here the next day. After which we crossed the river to Richard Coffin's.

19th. Having hired horses and a man to take them back, we came about thirty miles to Frenchman's Bay; and the next day we reached the house of Paul Dudley, who was a very kind man. It being rainy, we tarried here till the day following; and then were taken down Frenchman's Bay, to the Blue Hills. Thence we had a pleasant passage towards Penobscot; and I had to admire the goodness of the Lord in opening and preparing my way. Blessed be his

excellent name, doth my soul say, tremblingly, and in awful fear and love.

The next day we hired horses, to cross a neck of land about six miles, and then went by water to Penobscot. Feeling poor in mind, and hearing of an opportunity to go on further by water, we had like to have gone; but unexpectedly perceiving an opening for a meeting here the next day, we concluded to tarry; and accordingly had one in the morning and another in the afternoon; both solid and profitable, I hope. The behaviour of the people was commendable; I was comforted; and some benefit, perhaps, was received by individuals among them.

24th. After leaving Penobscot, we crossed the bay about fourteen miles to a place called Duck Trap; and had a small solid meeting among the people there that afternoon. They behaved well. The next day we hired a man and horses to take us to Camden, on Penobscot bay; and on the day following had a small meeting there, which I thought was favoured.

Here I bought a horse, bridle and saddle, and rode to Broad bay, where we had a satisfactory meeting at the widow Chapman's house, in which, deep impressions were made on some minds, and we were brought near to each other, though outwardly strangers. In the afternoon, we proceeded about fifteen miles to the widow Kennedy's, near Sheepscut ferry; and the day following, to our friend Jeremiah Hacker's, at Durham.

29th. Proceeding to Falmouth in company with several Friends, we were at meeting there on first-day. It was, I thought, poor and dull. The weather being warm, thus riding on horseback was trying to

my shattered condition; yet I was favoured. All praise belongs to the Lord. I have been fully convinced in this pilgrim-like journey for the good of souls, that nothing belongs to man, nor the contrivance of men, in putting forward the Lord's work.

From Falmouth we went to Sandwich, and had two meetings there; one of which was public, the other with Friends selected. They were exercising seasons; but, I believe, ended well. Poverty and much hard labour seem to be my allotment; but let me not murmur: the Lord has hitherto helped me.

9th month 3rd. We journeyed to Cohorse in Vermont, where we arrived on the 4th, and I was very weary. The day following, being first-day, we had two meetings; one of them was held in a school house, and was in a good degree solid; the other in a Baptist meeting house, large, but interrupted by the people going out and in. It is often so, when we consent to hold meetings in the houses which belong to people of other societies. I believe we ought carefully to feel our way, even when their houses are freely offered.

Here I met with my friend Henry Hull, from Nine Partners; and on the 7th, had a meeting at Sharon, near Bossett's, which was large; but it suffered loss by a Friend speaking rather too much about his own conviction. My mind was distressed thereby; and my desire is that Friends of the ministry may be well guarded against branching out improperly, when silence might be more useful near a meeting's conclusion.

9th. We set out for Danby, and travelled through a mountainous country; but reached there the next day. My journey since I left my habitation, I think

amounts to nearly two thousand miles, by land and water, to this place; and I am thankful that I feel in a good measure comfortable, after the fatigue which has attended so long a travel.

10th. We had a meeting at Danby, which was large and exercising. I thought the people's minds were too much outward, and not enough attentive to the true foundation. The next day we had a favoured meeting at Mount Holly, on the Green Mountain, in Vermont, where no meeting of Friends was ever held before. The people sat commendably; and several of them invited us to their houses: but believing myself clear, I chose rather to leave them in the hand of the Lord.

12th. At Walling's Valley, a little village, we had a large and good meeting; where there had not been any held by Friends before. A Baptist minister was present, who seemed to be tendered.

The height of the mountains here seemed awful; exceeding any that I had seen. Some people suppose that much more rain and snow fall on them than on a level country. Oh! the sympathy I have felt for those who dwell in these rough places; many of them in poor cottages, covered with bark or straw.

13th. I was at Danby meeting again. It was the first of the week, and seemed a dull season; yet some ability was afforded to labour among them. — Several things opened in my mind, concerning the free use of distilled spirits, Indian tea, and tobacco; and I had to tell them I was apprehensive that these things were not introduced amongst us by the dictates of Truth; but that they rather came in by stealth, as a thief in the night; and that they stand behind the curtain of custom (as many other evils

do) causing weakness among us as a people: but that I believed the Lord's refining work would go forward and prevail over all opposition,—yet gradually;—and that a reformation is begun. Therefore let not the little ones be discouraged: for though the first who step forth to change evil customs, may meet with exercise and sore conflict, yet as they stand single, and keep humbly resigned to the Lord's disposal, their reward will be sure.

Leaving Danby, I came to Easton; and on the 16th crossed the North river to the week-day meeting at Saratoga, which was a trying season. Next day I went back to their monthly meeting at Easton; at the close of which the shutters were opened at my request; and I was exercised in close labour with Friends of both sexes, on the subject of a reformation; having to touch on the particular things which, as above, were mentioned at Danby; also on the harm arising from extensive trade, with the custom of declining to use our country produce—and likewise advising that children be brought up to habits of industry and labour.

On the 18th, travelling to White Creek, I had a large and solid meeting there. After which an aged man came to me, and said he had thought much of becoming a Quaker, yet had been afraid to join them: but this day, he said the Truth had been declared to his comfort. At parting, he expressed his wish that the Lord might prosper the work in my hands. The first-day following, I was at Pittstown, being the first meeting held in their new meeting house. It was a large gathering; and I believe Truth was in dominion amongst us: for it seemed marvel-

lous that such a mixed multitude should sit so still and solid.

23d. The next meeting I had, was among Friends of Coeyman's Patent. It was large and solid. At the close of the public meeting, I had an opportunity with Friends by themselves; in which way opened for close labour respecting the necessity of a reformation; as things among them were much out of order, and too much lukewarmness was prevalent. I was also at their monthly meeting next day; where I was engaged to labour with both sexes on the need there was for a reformation. I also had to touch on the same subjects that had exercised me at other places, concerning foreign trade, the use of rum, India tea, tobacco, &c.—exhorting them to more true moderation and temperance, and the use of our own country produce.

26th. I had a meeting at Klinekill; a solid, favoured season,—said to be the largest meeting known in that place; and a hope was expressed by some that the Lord would bless my labours. The next was at New Britain,—a large and solid meeting; and another at Stephen-town in the afternoon; where power was given to labour fervently for the good of the people's souls.

9th month 27th. I am this day sixty-four years old; and am at times deeply humbled in beholding how my way has been opened; and every kindness necessary have I witnessed from all sorts of people. I have also had ability to undergo hard travelling, through scenes and places where, to human view, it seemed impossible. But in the arm of the Lord is all strength and sufficiency.

28th. This morning I visited a settlement of the people called Shakers, who seemed to receive me kindly, but were much reserved. I informed them that I had felt my mind drawn to visit them in love; and if they were free to sit down with us, and any thing arose in our minds, that we might speak freely: adding also, that I had often heard of them, but had not seen any of their sort before now. One of them said, he expected some things reported of them might be true, and some false. He then left us (I supposed he went to consult with his brethren) but soon returning, he asked if I was born in this country; and of what profession I was. I told him I was one of the people called Quakers; and showed him my certificate. After he had read it, he asked if he might show it to some in the next room: which I allowed him to do. He then went in again, where, I supposed, by that time many were collected in council. I heard them read over my certificate; which, after some time, was brought back to me, and I was told they found I was an approved minister of that society, and was on a journey. I informed the man that I was on my return homewards; and if he had freedom to tell me, I should be willing to know something of their principles.—He then informed me they believed in Christ Jesus, and in his second appearance; and that they endeavoured to live up to the scriptures, and to follow Christ;—being members of his church through the baptism of the Holy Ghost, and coming under the cross. This, he said, had crucified every fleshly lust, and given power to resist the tempter: that they also held it was not right to marry, but that the world was wrong and lay in sin. He seemed confident in

asserting that their tenets were right in respect to marriage, and that they take up the cross to lustful desires, and go beyond others in self-mortification. With respect to their worship, he informed me they came together every evening, made a solid pause, and if the elders felt any thing to arise with weight, they were permitted to speak. They also sing the songs of Solomon, and use dancing. I informed him of our belief respecting the benefit of silence, and of spiritual worship; and advised him to beware of being over-confident, in supposing they had witnessed greater attainments than others. He told me they believed George Fox to have been a good man until he mixed with the world; that then he fell away. And he said there had been a falling away amongst us, until this time;—that we had lost our gift of discerning, and had in our church many rotten or defective members: but that they, the Shakers, he said, had that gift, and they had sought out some of the most deep and hidden sins. I let him know, I thought they were mistaken: not being so whole as they thought themselves to be.

This man appeared to be sober and well behaved. He said they all lived in love, and in one family; and portioned out each one's labour according to his ability. They have many mechanics; and some are appointed to inspect the work before it is sold; and they appear to maintain credit by honest dealing, &c. They seem to be much united;—do not act without consulting together,—and move as in a body. This man told me further, that they did not receive any as members, if they had wronged any person, until they had returned four-fold: and when any one joins them, his property is put into their public stock; but

if he should leave them, he is to take out what he first put in, and no more. They appear to be a decent, industrious people; and on the whole, I thought better of them than before I went to see them. I understood the women among them are kept much by themselves; and that they spin, knit, sew, weave, and manage the household affairs.

29th. Moving forward to East Hoosack, I was at a very large meeting there; which was almost held in silence, yet the people sat solid and quiet. I told them I much commended that, and wished them not to be discouraged; and that as God is a spirit, we believe he may be worshipped in spirit and in truth, even where no vocal sound or voice is to be heard.

It being a season of mortality here, I visited several sick persons and families; of which our valued friend Robert Nesbit's, was one. He deceased soon after; and many others were called off here about this time.

On the 1st of the 10th month, the monthly meeting being held at East Hoosack, I attended it; being a large gathering, and a favoured season in the fore part. I sat with the women Friends while they answered the Queries; where a deep search was made into the state of things among them, to my comfort. I then sat with the men under the like exercise; but life seemed to be wanting; and I thought there was a disposition to answer evasively. I also felt a fear that unless they were more weighty in the business, the Queries would become a snare to them.

2nd. I was at a place where I was grieved at seeing large preparations for making cider. Doth it not tend to promote excess in drinking? The next

day, I had a small, dull meeting at a Friend's house, which to me was mournful. Then went on towards Tyringham. On the way, we visited another settlement of those called Shakers. After a solid conference, we were permitted to see the women; who appeared plain and sober. One of them, an ancient woman, spoke in a free and friendly way, asking several questions. She seemed well satisfied with my answers, and invited me to come again. Their head-dress was much in uniform. Although I had some satisfaction in this visit, I found they were too much unacquainted with the cross of Christ;—yet they speak of living under it.

4th. Had a large and satisfactory meeting at Tyringham; after which I sat in conference with a committee from East Hoosack monthly meeting, respecting the holding of a meeting for worship at this place. The number of Friends is small, and I thought the state of things but low. The next day we travelled on a rough road, through a mountainous country, to the house of Charles Richards, at Goshen; where, the day following, we had a large and solid meeting; altho' the people in these parts are long in gathering to assemblies for public worship. Charles Richards seems to be a singular man, in almost all his conduct, yet I esteemed him honest hearted, in the main bent of his mind.

7th. We had a dull, heavy meeting at a place called the Branch; and the next day, were at New Milford, in Connecticut. The meeting was low in the fore part, a lukewarm drowsy spirit prevailing, until some gay people not of our persuasion, came in; unto whom, I believe, the Lord had regard; for ability was received to extend gospel labour for their

benefit. This was the preparative meeting at New Milford, but matters appeared to be in a low state. At the close of the first meeting, I felt a desire to have a meeting with the inhabitants, next day; which, on being mentioned, was united with; and, the time and place being agreed on, those gay people were requested to spread the notice. Accordingly, a pretty large number of those not of our society, assembled at a private house near the town; and it was a favoured season, not soon to be forgotten.

Going forward, I next had a pretty large meeting at Friends' meeting house in the Valley, so called; and next day was at Peach Pond,—a small meeting, the poverty of which was felt, but I had some labour amongst them. I then attended the monthly meeting at Oblong; which was an exercising time. It seemed as if barrenness prevailed, and that the crowding cares of the world, with the deceitfulness of riches, choked the good seed. I had some close labour among them, which appeared to be well taken. The next day, I was at the same place, which was also dull and exercising.

10th month 14th. I went to Nine Partners monthly meeting; which was very large, and somewhat lively. I thought I perceived some ability to labour for the honour of Truth. The next day, I met with a committee on the subject of a boarding school, at the same place. I thought I was led more clearly than ever before, to see into the nature, or right manner of educating children; and I mentioned my views, which I left with them.

16th. I attended the Creek monthly meeting, which was to me an exercising time. The next day,

I had a large meeting, which, at my desire, was appointed for the young people, at the Creek meeting house. This was a season of Divine favour; the youth feeling more pleasant to me, separated from the others. I fear the unlawful love of lawful things is a great snare, in which the enemy hath caught many, who have appeared to be well disposed members of our society, up and down in the land.

I next had a meeting at Little Nine Partners, so large that the house could not contain the people. It was exercising; yet blessed be the God of all power, he gave ability to labour in his cause to the tendering of some hearts. Returning to Nine Partners, I was at a meeting appointed there for the youth, at my request. It was a solid, favoured time; although some of them appeared to be of the naughty, rebellious ones. Oh! may the opportunity be as bread cast upon the waters, to be found hereafter. I had also a meeting at the same place, large and solid, with the parents and heads of families, of the monthly meeting. I had to revive amongst them the sense of our primitive Friends, respecting fine houses, rich furniture, a worldly spirit, &c. also my sentiments concerning the free use of tobacco and other things heretofore mentioned; which, as it seems to me, have stolen in upon us as a thief in the night; and which, in a measure, occasion dimness and weakness, with respect to a faithful support of the pure testimonies of Truth.

21st. At the Creek, or stone meeting house, I had a meeting of the same kind with heads of families. It was large and owned by the Truth, as many Friends expressed; for many hearts were tendered, and many tears were dropped. Here also the

example and care of our predecessors for punctuality in dealings, true moderation in living, &c. was brought into view, and a weighty care urged in the education of children. Also the ruinous effects of a neglect of that care was mentioned.

After this, I had a large and solid meeting at Stephen Dean's house; and another at Israel Titus's, which was likewise satisfactory. The next day, at Oswego, was at a large meeting which was thought to be favoured. The day following I saw, on my way, a shameful sight,—a bull tied up, and dogs allowed to worry him in that condition—those looking on, no doubt, professed christianity.

25th. Being first-day, I attended Apoquague meeting. It was large, the house being too small for the number of people: but too many of them seemed to be of a loose sort, yet they sat commendably for such a mixed multitude, and I was concerned to lay things close; but scarcely got relieved in the opportunity. In the afternoon, I felt but little strength to hold up my head; believing this to be a poor place, and the faithful, few in number.

Thence through a rough mountainous country, I went to Oblong again. A Friend, who had been educated in the Presbyterian profession, informed me that he was convinced of the Truth, on hearing some little children using the plain language of *thee* to one another; and they appearing so lamb-like, he believed it was Truth's language. I thought, from this instance, how much effect simple plainness hath, even when observable in children, and how much more, if grown people and parents were properly concerned to live up to the pure principles of Truth! We should then be teachers and waymarks, instead

of stumbling-blocks to honest inquirers;—and like “the salt of the earth,” the savour of which would be perceived for miles round, in a neighbourhood where it was retained.

28th. I attended the Quarterly meeting at Oblong. It was very large, and comfortable to my mind, and gospel truths were declared therein to the tendering of many hearts. The next day the youth’s meeting was said to be the largest known at this place; and it was a solid and favoured season. The people sat quiet, although crowded; and I sat in silence, being comforted in Christ, our Lord. The day following, I travelled towards Nine Partners again, their Quarterly meeting being near. On the way, I stopped at the Ridge meeting, which was large and solemn, though many had to stand for want of seats.

11th month 2nd. This morning, considering how well I have fared among my friends, I feared the danger of forgetting the Lord, who had so remarkably favoured me and prepared my way. Let him have the praise of his own works, who is alone worthy forever.

I had a solid opportunity with a naughty young man, the only son of his father. I entreated him to forsake evil company; and told him that in so doing he would be likely to find comfort; otherwise, he would not, either here or hereafter. I used much freedom with him, as one who resembled the prodigal son in the parable; which he appeared to take well, and said he hoped he should not forget my advice.

3rd. Being at the select Quarterly meeting at Nine Partners, I was led to mention my sense of there being no necessity of much school learning for

a gospel minister,—that the knowledge of Latin, Greek and Hebrew, is more likely to hinder than to help a gospel minister;—Truth being a simple thing needs not learned languages to explain it.—The Quarterly meeting next day was very large; and I thought I was favoured with power from on high to labour for the good cause in a way that is uncommon. I felt my mind impressed with concern to sit with both men and women Friends; first in one meeting, and then in the other, whilst the business of reading the Queries and the answers to them was attended to: which being mentioned, my request was united with both by men and women Friends. It was a season of favour, as I had an opportunity in both meetings to clear myself respecting the trust which I apprehended the Lord reposed in me, to the satisfaction of myself and my friends. Many hearts were tendered, and many minds instructed and edified; which divers freely and openly confessed; so that we parted in near love; a sense of which, I hope, will not soon be forgotten. Let the name of the Lord be blessed.

5th. Was at a public meeting at the same place; it was larger than their large house could contain, and a good degree of solidity prevailed. Yet I thought the meeting was hurt by too much preaching. It is necessary a deep travail of spirit should be felt, for the arising of that spirit and life which gives victory over lightness and airy dispositions; without which, preaching is vain.

The next day, inclining to go towards Hartford, in Connecticut, I travelled about twenty miles; and in the afternoon had a meeting at Goshen, in a Bap-

tist meeting house. It was remarked that the opportunity was solid and quiet.

8th. Coming to East Hartford, where a number dwelt, who, by convincement, had of late been joined to our society, I attended their meeting on first-day forenoon; also in the afternoon, when notice was farther spread, and we had a large and favoured meeting; but it was somewhat injured by the public appearance of one, towards whom care was extended. In the evening also, we had the largest meeting ever seen in this place: and though the crowding of the people was some hindrance to its settling in quietude, yet the seasoning virtue of Truth was perceived by many; insomuch that nearly a hundred persons, after the meeting concluded, were loth to leave the house. I felt my mind engaged in exercise on their account; but went to lie down, that I might rest a little. After they had conferred together, a solid young man came and told me they desired another opportunity, as the evening meeting was so crowded. This was had, and proved to be a time of much favour. To show them that I was no impostor, I caused my certificate to be read near the close. The opportunity lasted till near midnight; and such a solemnity prevailed that it seemed not easy to separate. I did believe the Truth came into dominion this evening. May the Lord be praised, who alone is worthy, saith my soul.

9th. Feeling a draft in my mind to visit one called a clergyman, in West Hartford, who had shown some bitterness towards Friends; and although some thought it was likely he would treat me with contempt, I was most easy to go; and two Friends accompanied me. When we came to him, he treated

us friendly beyond our expectations; saying, he had attended at one meeting, and was well satisfied with what I had said. I replied, if thou wouldst lay aside forms and ceremonies, I think we should be likely to agree in those things that are essential. He then said, he believed the scriptures to be the only rule of faith and practice; and that revelation had ceased. I endeavoured to open my sentiments to him in freedom, and told him that the scriptures appeared to be a sealed book, and the true meaning of many parts of them not to be obtained, except through the assistance of the same spirit that gave them forth,—that the Divine principle of light and grace, which we preach up and testify unto, is that which, if attended to, brings to the knowledge of God;—and that the spirit of wisdom which inspired the penmen who wrote the scriptures, is surely to be preferred before that which was written, even under its influence. Although he said he believed in free grace, yet he continued to urge that the scriptures were the only rule. Other conversation followed; but it appeared he was loth to yield to any sentiment, different from what he had been accustomed to endeavour to uphold, according to their creed. I let him know, before we parted, that I thought he knew better than he spoke.

On the 10th, I had a meeting with Friends by themselves, to my comfort, and theirs also. I saw there was great need of care in this place, as they were but newly convinced, and their number small. They hold meetings under the care of Oblong monthly meeting, in the state of New York. Hartford appears to me to have been a dark place of formal professors of religion, in times past.

12th. I left Hartford and returned westward about forty miles, to Goshen; where I had a solid and satisfactory meeting; some attending who had never been at any of our meetings before. I had some solid conversation with one of these: she was in a tender state, and expressed herself as not being satisfied with their hireling teachers; and that she thought they ought to work for something towards their own maintenance, without spending their time in an idle way from week to week.

From Goshen I went to see a settlement of Indians, at a place called Scaticoke. They were about thirty in number; with whom I had a meeting, and afterwards visited them in their families, to my satisfaction.

The 15th, being first-day, I was at the Branch meeting. It was dull and exercising to me. Next day I attended the monthly meeting at Oblong, and had a solid opportunity both amongst men and women Friends. Many of the young people were present, towards whom, as well as to parents and others, I endeavoured to discharge my duty honestly. I reminded them of the Indians above-mentioned, for whom I felt concerned; inasmuch as a large portion of the land had been obtained from those people at a price under value, and some very unfairly, and that now it was right kindness towards them should be exercised. Friends uniting with my concern, a committee was appointed to visit those Indians, and administer to their help, if needful. This day's exercise and labour yielded me comfort, and I believe tended to the glory of God. Blessed be his great name: he is the helper of his people.

I then set out homewards, and travelling about thirty miles lodged at a Friend's house, where, in the evening, we had some edifying conversation. I fear it is too often otherwise in social visits; and that the cause of Truth is, at times, hurt, and perhaps honest inquirers stumbled, and Friends weakened when they come together, by light conversation on worldly or trifling subjects. The next day, I had a meeting at Robert Randall's house, which was large, solid, and comforting.

19th. At Amawalk I had a large meeting in the forenoon, which was exercising; and another in the afternoon at Colebark. This was a comfortable, heart-tendering season, wherein many eyes dropped tears. Blessed be the name of the Lord who helpeth. I had likewise a pretty large meeting at Shapqua in the forenoon of next day; in which life was not permitted to rise very high; and another, in the afternoon, at Isaiah Quinby's, which was more satisfactory.

Coming on to New York, I was at two meetings of Friends there, on first-day; which I thought were the most afflicting meetings I had sat in for some time. It was near the close of a season of mortality, with which that city had been visited; and which should have humbled the people's minds, and turned them from the too eager pursuit of earthly riches, to that treasure which is durable. But, to my grief, I was afraid that when the rod was withdrawn, too many of the inhabitants were turning back to their old ways, like the sow that was washed, to her wallowing in the mire.

23rd. I visited a few families in the city, and had some close conversation with a formalist, whose

eyes, I thought, were blinded by the god of this world. I told him, in substance, nearly on this wise: That it grieved me to think, while a remnant were trying to prevail with young people and others to come into the practice of more plainness and true moderation, consistent with the simplicity of our profession,—those in high stations, for worldly interest, should be keeping and holding up articles for sale, as a temptation for others to branch out in purchasing, to deck themselves with superfluities, &c.

In about three days after this, I reached my own habitation again, after a journey of nearly eight months; in which time, I had travelled about four thousand miles; and now on my return, have cause to praise and magnify the Lord, who, in a marvellous manner, hath prepared my way, and carried me through. He now vouchsafes the sense of a reward which is sufficient for all my trials and labours,—that of finding my wife and near connexions alive, and in pretty good health; which is esteemed by me an additional cause of humble thanksgiving.

The 5th of the 12th month, 1795, at our select Quarterly meeting, my mind was closely exercised concerning superfluities that appear: and particularly I had to mention large looking glasses,—whether having them in Friends' houses, was not one means of keeping pride alive in the hearts of those who spend time in standing before them to view their dress, and to have all appear delicate and nice? And whether such scrupulous nicety in decking the body, does not add to the soul's unfitness for approaching the presence of a heart-searching God, when we go to places appointed for public worship?

7th. Drowsiness in times of worship being complained of in the answers to the Queries brought into the Quarterly meeting for business,—I was concerned to bring into consideration, whether high, luxurious eating, and drinking cider, wine, &c. plentifully, with smoking tobacco,—did not tend, in some measure, to alter the state of the body, and thereby add to the causes of heavy dulness, when Friends come to sit down in our religious meetings?

At this Quarterly meeting, the duty of paying a kind attention to the situation of the native Indians who dwell near us, was urged upon Friends as a christian virtue; and that, as winter is approaching, and we much indebted to them as possessing the land which was theirs, and obtained from them at a cheap rate, it is a duty incumbent on us to visit them, and inspect as well as relieve their necessities. My mind is often concerned for this people.

On the 11th, I was at Evesham monthly meeting, in company with several ministering Friends. I have often thought, the time in our meetings for business ought to be occupied in attending thereto, and not taken up with communications in the way of preaching. Life and power far exceed words.

12th. My mind was turned in feeling sympathy towards the poor and afflicted, divers of whom I visited. One of them was an ancient man whose time seemed nearly over, and I feared his day's work was not done. I urged him to use all diligence. At another house I went to see an afflicted woman and her mother, who was a widow. They rejoiced at being visited; and I thought they appeared to be in the innocency, like favourites of heaven.

The next day I was at a neighbouring meeting, where I thought insensibility and forgetfulness of God too much prevailed, with a worldly spirit—that added to my grief.

17th. Was at our week-day meeting. I hope for an increase of living faith and life among us. Friends seem to bring out more of the youth, than heretofore, to our meetings. I visited a number more of the poor and afflicted, who appeared thankful in being remembered.

24th. I was at Pilesgrove monthly meeting. It was a trying time to me; and I seemed almost ready to give out. The appearance of things was gloomy, and the floods seemed ready to swallow me up. I feared the Lord was about to hide his face from me. I said, Suffer me not, O Lord, to fall a prey to my adversary. I know my help is in thee. Next day I visited some in deep affliction of body, who I thought were in favour with God. A comfortable feeling!

27th. At Salem meeting, I had close doctrine to deliver, which seemed well taken. At their monthly meeting next day, my bow seemed to be renewed in strength, and I had close work, both among men and women Friends, which I was enabled to discharge to my own satisfaction, and theirs as far as appeared. I was led to treat on the pernicious effects of a worldly spirit, and a sumptuous way of living,—aiming at fine houses, and rich furniture, particularly large looking glasses. On my return home, I visited several sick persons, to our mutual joy.

1st month, 1796. For six days I have been about home, and have done little good. Instead of attend-

ing (with other Friends) the committee on Indian affairs, I let in reasoning that I was of little consequence, and might as well stay at home: and thus have lost time.

8th. I felt an inclination to attend a neighbouring monthly meeting; but here also the adversary endeavoured to defeat me. I was kept lingering about home, till it was almost too late; when trembling seized me, and I said, Let me not fall by the hand of Saul. I was then favoured with a little strength to press through, and my bow was renewed, so that I had a favoured opportunity, both amongst men and women Friends. I was engaged to speak to parents and children, concerning a worldly spirit, and the inconsistency of superfluity in dress and furniture; and had to press in plain language the evil of these things; believing it was not a time for speaking smooth words. I also attended another monthly meeting the next day, where my service was pretty much in the same line. I can say in truth, blessed be the name of the Lord; he is a rich rewarder of those who serve him faithfully.

11th. I was at our monthly meeting at Haddonfield; where the minutes of our Yearly Meeting were received and read. They advise against a worldly spirit, and mention its weakening effects in leading to the vain customs of the world in dress, &c. I was led, on this occasion, to speak plain, and closely to urge my friends to a proper attention to this advice; with other matters recommended. It appeared evident to me, that giving way to fleshly ease and a worldly spirit, was the ground cause of a defect in our society, and a departure from that simplicity which the dictates of the blessed Truth, if

strictly observed, would lead into. Some of the rich can scarcely bear this doctrine; especially the parents: the children are sometimes more tender.

I had also to express my fears respecting the dangerous consequence of Friends mixing with others in promoting a school at Haddonfield, for instructing youth in the French language; as it might be a snare to entangle some of the dear youth, and expose them to the company of those of loose conduct and manners. Though some seemed to disapprove of my freedom in this respect, yet several, both old and young, united with my sentiments.

12th. I was at Woodbury monthly meeting; where a worldly spirit was again treated on, with its effects. I opened my sentiments on what relates to extortion; and advised my friends not to seek the largest prices when they were about to sell meat, or other produce, especially to those in low circumstances. This appeared to be a low time; and I thought my friends at this place had lost ground.

18th. At our meeting lately, we had the company of four Friends who were ministers. It occurred to my mind, that in a season of drought we looked to the clouds for rain. Sometimes many clouds produce but little rain; so, when divers preachers are in the gallery, and the minds of the people turned towards them and not to the Bishop of souls, disappointment often happens. For several days after, I was closely engaged in visiting the sick; also in assisting and pleading the cause of the poor, to my comfort and their benefit.

In the fore part of the 2nd month, I attended the monthly meetings of Burlington, Chesterfield, Springfield, Mount Holly and Evesham. In some

of them I had hard work, finding things in a low condition. The spirit of the world often gets too much place in the hearts of professors; and then the good seed is choked so that it cannot flourish to the honour of the great Husbandman.

8th. At our monthly meeting, I opened my concern to visit the families belonging to our meeting of Newton, and to hold a few meetings near the river; which was united with by Friends.

18th. Being at a meeting held at a school house near the Delaware, I was concerned on the subject of dwarfishness, in a religious sense; this is apt to overtake Friends when the spirit of the world is allowed to govern them; and Oh! how it hinders the growth of the blessed Truth!

In visiting the poor and afflicted, I find some who are in a good degree tender and sweet-spirited; which is a comfort to me. But I am often tried with great poverty of spirit.

3rd month 13th. For nearly two weeks past, I have been engaged in the family visit, to my satisfaction. Many of the visited often express the same feeling. More Friends are observed to attend our meetings than were seen there before this visit.

On the 15th, I attended Moorestown meeting, and sat with a committee who had under consideration the subjects mentioned in the Yearly Meeting's minutes, relative to a worldly spirit, &c. I had some close labour touching that root of evil,—the love of money; but it seemed to go hard with some old people, and those who were eagerly pursuing outward wealth. So secure were some that they seemed ready to say, Touch me not.

The next day at Upper Evesham meeting, I was concerned to speak of dangers that may happen, if the watchmen fall asleep, and give not the alarm at the approach of the enemy. It appeared to me that a worldly spirit was now advancing fast into our society; and for want of faithful, wakeful watchmen, many, with their sons and daughters, were likely to be taken captives. The rich are getting more riches, but the poor are oppressed. I believe the time loudly calls for a reformation; and that as rye and corn are now sold for so high a price, and other things also,—Friends' example in moderation might be loud preaching: and even if we could submit to supply the poor at one third lower than the common price, what a pleasant savour it would yield in the country round us! These sentiments it seemed right for me to press home to my friends closely.

17th. I attended Haddonfield meeting. In my testimony, I mentioned the manner in which we rule the ox and the ass, which are bought with our money, and therefore ought to be subject under us, to come or go at our bidding. But ourselves who are bought at a higher price by the Saviour of the world, do not obey him, as our great Master, nor keep his law. Thus, are we not more stubborn than the brutes? If the brutes obey not, we give them stripes: and must not the Lord chastise *us* for disobedience! We may consider for ourselves; that as we whip harder for the second offence, may we not look for the same measure ourselves, if still disobedient? And as the inhabitants of this place have lately been visited by the rod of sickness, and many numbered to the silent grave, of different ages and sexes,—some also have been raised as from the grave

and spared longer, who in the time of their affliction made promises of amendment, but have not kept them,—so, will not the Lord visit again by sword, by famine, or by pestilence? I had to press these subjects for close consideration.

Taking Pilesgrove monthly meeting in my way, I went to our Quarterly meeting; where I thought it right to mention the situation of two old Jersey Indians near us; one of them about eighty years old, the other, sixty, and blind. My concern that they may be properly provided for, obtained such place that a committee was appointed to attend to their case.

26th. I attended our general Spring meeting in Philadelphia, which was a remarkably favoured season. Our English friends, Deborah Darby and Rebecca Young, were there, being nearly ready to return home, after accomplishing their religious visit in America. Our friends, Samuel Emlen and William Savery, and two women friends, expecting to embark with them, obtained certificates at this meeting.

I also sat with the committee on Indian affairs, and was concerned to open my sentiments respecting the propriety of taking the situation of our Jersey Indians under care, as well as those more remote from our dwellings. I remember often to have heard my father mention the kindness of the Indians to our predecessors, in Jersey, when they were few and the Indians many.

4th month 3d. I attended a large and solid meeting held in a school house, near Cooper's creek. On the 5th, had a meeting at a school house near Gloucester, and visited four families in the afternoon; and

the next day five more, which closed our visit to the families of Newton meeting, to our comfort, and to the satisfaction of the visited, for aught that appeared.

11th. I laid before Friends at our monthly meeting, the continuance of my concern to pay a visit within the governments of New York and Canada; which was referred to next meeting.

13th. Was engaged in visiting sick people, of whom there are many; and some die at short warning. To me the season seems alarming; and I fear that hardness of heart increaseth, with extortion in high prices, as though there would not be a living for the poor. Oh! the worldly spirit that prevails! Will not the Lord yet stretch forth his hand more severely?

19th. I have been visiting the sick, and was humbled under a sense of the speedy calls from time to eternity, in this day of too general depravity. Many trying days I have to pass through, perhaps all for my good. They are not joyous: but if they are the means the better to prepare me for the Lord's work, his will be done.

21st. I was at a place where a marriage dinner was soon to be provided, and I opened my mind freely on the subject of such entertainments, and with some weight; pressing the necessity of true moderation, and advising against a practice that has crept in among us relating to the ceremony of particularly waiting on the bride and groom, so called. My advice appeared to have place in the minds of those concerned. I afterward attended that marriage; the company was small, and I was pleased to see a good degree of right order preserved. Much loose and disorderly conduct at weddings might be

prevented by timely care; which should be exercised by Friends rightly concerned, whether elder or younger.

25th. For some days, sorrow, trials and grievous temptations have attended me. Yet I believe I have had some service among the poor afflicted widows, and the fatherless children, in and about Salem, whom I visited. I also attended the monthly meeting there, and had much labour, both in the men's and women's apartments, to good satisfaction. I have had to mourn on account of the vanity which prevails with the young people, and the avarice and extortion, among the older ones. Nor has it felt pleasant to my exercised mind, to observe so much of the free use of silks for clothing in our country which is so plentiful for wool and flax. Might not these be sufficient, on many occasions, without showing the desire of overmuch delicacy?

I have sometimes apprehended the hearts of many professors resemble the stony ground; so that altho' favour to them is renewed, yet for want of depth in the root, they fall into old customs again.

5th month 8th. At our meeting, I had to minister sound truth;—though it seemed hard work, and hard for people to bear, yet the meeting ended well.—Next day was our monthly meeting, where my concern, mentioned last month, was united with; and a certificate granted according to my prospect, was signed with unanimity. The day following, I had a desire to see a number of Friends together, at a suitable place, who had let in hardness, one against another. A time was agreed on, all uniting therewith except one person who had lost his right amongst Friends. He went to the others with a

view to discourage their attending; and then told me he had seen them, and that they did not purpose to attend,—neither did he. I said he might use his pleasure;—I should go to the place, and if none came, I could sit quietly by myself. Yet, at the set time, the Friends all came, except that man's wife, and we had a favoured season, which had a uniting tendency. I could say I was thankful for it, and that I loved them; and I did believe they loved me.

The time now approaching, that I must leave near connexions and all, and again become as a pilgrim for the cause of Truth and the good of souls, I took leave of my friends at our week-day meeting on the 12th of the 5th month, 1796, under feelings of much tenderness, in which many tears were shed.

On first-day morning, the 15th, I was at a pretty large meeting at Bordentown, and another at Trenton, in the afternoon. The last was a favoured season, and I felt revived, as believing I was in my proper place. Next day at Lamberton, where no religious meeting is held, nor meeting house for any sect,—I had a large meeting in an empty store house. My heart was much enlarged in love to the people, and I seemed constrained under its influence to stand on my feet nearly two hours. This was a highly favoured season, many hearts were tendered, and my mind was bowed in thankful reverence before the Lord. A more solid meeting, or greater attention, I do not remember to have seen before at any time or place. It was truly a comfortable season. After meeting, many of different ranks, black and white, came to take leave of me with tears

trickling down their faces; and my tears were mingled with theirs.

After this, on my way to Rahway, I felt much inward poverty; but the Lord is not wanting to assist his little ones in the needful time, as they are devoted to him.

Being at a kind friend's house, there was sent a fine riding wagon, with nice horses, for the friend's wife and me to ride in to visit her mother and some others. I told her I had no objection to going, but was not free to ride in that carriage, nor with such horses; and that I could go on foot, but she might ride in it if she chose; a late rain having caused the roads to be wet and unpleasant walking. This was a trial to us both, as she appeared to be a good-spirited woman; but I believed it best to maintain my testimony for simplicity and lowly-mindedness.

19th. I was at Rahway monthly meeting, and went to New York next day; where many Friends kindly came to see me. The 21st the Yearly Meeting of ministers and elders began; at which were our friends, John Wigham and Martha Routh, from Europe, with others from other parts. But it was low times with me. I thought many had got into an easy state of indulgence, and are not soon to be removed from their beds of ease. I mentioned that the benefit and well-ordering of this large Yearly Meeting much depended on the wise conduct of those in high stations; first, guarding well their own example and conversation, then, carefully watching over the young people, and checking them from going on formal visits from house to house; so that, if favoured to receive a little good, they might not lose its savour, nor learn bad fashions or unprofita-

ble customs, by getting into companies and indulging in vanities, so as to be in danger of returning from such a solemnity worse than they came. I also gave a caution against the practice of sitting up late in the evening, and lying in bed late in the morning, mentioning also my belief that it was unprofitable both for body and soul. This kind of doctrine seemed rather hard or close for me to deliver among brethren and sisters of high rank in such a large city; where, though lately visited with alarming mortality, I fear too many are not enough humbled.

On the 23d, the meeting of business began, which in most of its sittings, seemed times of exercise; members who are too much tinctured with a worldly spirit know not the proper value of the precious Truth.

In the sitting of the select meeting on fourth-day morning, the Truth appeared to have comfortable dominion; and my mind, in the liberty thereof, was emboldened to inform my brethren and sisters of my exercise on observing a custom prevailing in the city, which I thought was not right,—it was that of employing men to do women's work in the house. I did not doubt there being women enough, healthy and capable of business, if their minds were applied thereto, to do all that was necessary in families.—And as provisions were dear, and men's wages highly rated, they had better be employed in the fields, or at out-doors business, than at women's work. If the young women were brought up in the course of family industry, and to rise early in the morning, I believe it might conduce to health, and tend to fit many of them for business, and managing household affairs, if they should come to need it, better than if

brought up in an easy delicate manner. For I have seen some such in my time, who were reduced to great hardship, and unable then to minister to their own necessities; and perhaps there may yet be instances of this kind in families where men have been employed to do women's work, and children are indulged in a delicate idle life.

Though my testimony seemed to go hard with some to whom it might seem applicable, yet I found it had the concurrence of many Friends, who expressed unity therewith. It was also agreed that a minute of the concern should be taken on their book. This was a memorable time; the power of Truth was in dominion; lofty spirits were chained down; the rich and great having to submit to the simple discipline of the cross. I did not find myself clear without also hinting my exercise on the growing custom of Friends having fine carpets and flowery things in their rooms, which I believed were not brought into use by the dictates of simple Truth; and that a number of such things might well be spared; and thus help be administered towards warming and covering many of the poor.

On first-day following the Yearly Meeting, there were three meetings in the city, the last of which was appointed for the youth of all descriptions.— They were large and I thought ended well. Next day I left New York, and felt as one having no inheritance on earth, and travelled forty miles to Croton river; where I had a large meeting in the evening, on short notice; which proved reviving and satisfactory.

6th mo. 1st. I went about forty miles further to a friend's house near the North river; and next day

was at the week-day meeting at Oswego, which was small, yet in measure favoured. After which I visited an aged Friend under bodily affliction, but in a heavenly frame of mind. Although his pain was great, he refused to take laudanum as a medicine, lest it might tend to stupefy his senses near the close of life. I much approved of his religious caution herein; believing, in some instances, it may have injured the clear understanding of departing souls in their last moments.

I was informed by a friend, who said he had it from the mouths of two merchants in New York, that in the summer of last year they imported from the East Indies, teas and silks, on which the duties paid amounted to more than one hundred thousand dollars. And as it is said much of those duties go towards defraying the expenses of war, I do not see how Friends can, consistently with a clear testimony to that pure principle which stands against all cruelty and bloody measures, freely purchase and use the goods on which such duties are laid; it being, as I take it, generally agreed that those who use or consume the articles so circumstanced, do pay the duties. Such are my tender scruples and testimony; and so I leave it for others to look at, perhaps when I am dead and gone; believing it to be what was given me to bear, and attend to in simplicity and integrity of heart.

I was at the Creek meeting, also had a large meeting at Catskill among the Presbyterians, to good satisfaction. Crossing the North river here, we proceeded westward towards Unadilla, and passed thro' a wilderness where the mountains were admirably high, so that their appearance seemed awful. The

travelling was also very difficult, among roots, rocks and mire. Sometimes we seemed so surrounded with mountains, as though there would be no way. But it was hinted to my mind, Look not outwardly, but to the Lord, and the path. I then felt more easy, scarcely desiring for awhile to raise my head, or look about me. I thought many of my friends were, perhaps, toiling in another way, trying to get riches, and leave them to their children, while I, thus struggling along, might come to die outwardly poor.— But my mind was thus impressed: Thy riches come another way. If thou art faithful, thy reward shall be sure and sufficient.

On the 10th, we crossed the Susquehanna near Unadilla, inquiring for a Friend's house we had heard of; it being also near night and receiving no account of him, seemed a discouraging circumstance, in a wild place. But going a little farther we obtained lodging; and next day reached his house about noon, having travelled about one hundred and sixty miles thro' a road remarkable for difficulties. But I have no cause to murmur, feeling the Lord to be near as a kind preserver and caretaker.

In this neighbourhood we had two meetings, which were seasons wherein Divine favour was dispensed. The solid and quiet sitting of the people was comforting. We also had a meeting at Zebulon Smith's, by the Unadilla river, amongst a people who were much unacquainted with Friends; but much tenderness was apparent among them.

Here my heart was affected on hearing the cries of some of the poor for bread. They have an extortionate teacher, or priest, to maintain; and there is a great scarcity of grain in the place, so that some

have been several days without bread. Some went thirty miles to buy, and brought the corn home on their backs. We called at one place, where was a woman with four children, whose husband was out seeking bread. She said they had been two days without, and knew not when he would return. I pitied the situation of these poor children. That called the house they lived in was a few logs put up, and brush thrown on the top. When it rained they suffered much with the wet, sometimes without fire.

14th. Had a meeting at a place called Chenang, among a people not acquainted with Friends. The gathering was so large that I wondered where they all came from, in this wilderness country. I had another meeting at Green Hall's; both favoured seasons, in which the hearts of many were tendered. Thence we travelled through a rough way to Otego, where I met with some of my kinsfolk and acquaintances, and were kindly received by a son of John Sleeper. In this neighbourhood, we had several meetings, and visited a number of families. Here we found some who professed with Friends, but they were in a tried situation. Some who had come hither to settle, and appeared like Friends, had conducted in a shameful, dishonest way; so as to leave an ill savour, and cause the way of Truth to be evilly spoken of, to the grief of some tender-spirited little ones.

Oh! the mischiefs and wrongs that some traders are guilty of, who send into these new countries, old shop goods, not easily to be sold in more populous places, and such as are damaged, or of small value: in this manner defrauding and oppressing the poor, and new settlers. Will not these corrupt prac-

tices bring a scourge on the workers of such iniquity? My spirit has mourned on these accounts.

20th. Had a meeting in Samuel Sleeper's grist mill, pretty large but long in gathering, which hurt the service, though the quiet orderly sitting of the people was remarkable, and it ended well. Next day had a meeting at Nicholas Coggeshall's, about eight miles up the Neck. A deacon of the Baptist society was there, who at the conclusion said he could say amen to the testimony delivered,—that not a word had been spoken but what he united with; and that although he was old, he had never been at a Friends' meeting before. After this, I had a satisfactory farewell meeting in Sleeper's barn; and rode to Cooper's town, at the east end of Otego, a place beautiful for situation. Here we were kindly received by William Cooper, a judge of the court. He queried whether I stood in need of money; and said he was willing to supply me. Also, unknown to me, he wrote an order, that if at any time while in these northern parts, I should have occasion, I might draw on him, and he would cheerfully answer it. Finding the roads very difficult, I sold my wagon, and some other things, and provided myself to ride on horseback; having cause to remember the kindness of William Cooper and his sister. We had a solid, good meeting at Cooper's town, which was a tendering season.

25th. We travelled near fifty miles to Duanesburg, which was very fatiguing to me. The next day, had two large meetings in a barn, and the day following another at Walter Briggs', in a new framed house, which was large and ended well. We have no cause to murmur;—we want for nothing: the

Lord is good, and he doth marvellously open the way. Unto him be all glory and praise forever.

28th. We rode about twenty-five miles up the Mohawk river, and had a small meeting at Thomas Almy's. The people were strangers to our meetings and way of worship, as there never had been a meeting of Friends here before: and I believe this did not cause any dishonour to Truth. Being now in a poor state of health, I rested a little, and felt my mind very calm and resigned to the Divine will.

7th month 1st. We went on towards Whitestown about fifty miles, and reached that place next day. There I met with my neighbour I. Cooper, and other Friends appointed to visit the Indians. Finding freedom to join them, we went to an Indian settlement, called Brothertown. The number of Indians here is about two hundred: they have cows, horses, oxen, &c. They also have a good tract of about ten thousand acres of land, and a yearly income paid them by York government of two thousand dollars, for lands sold. We were comfortably entertained by an Indian, called George Crosley. His family speak English, and his daughter can read and write pretty well.

From my young years, I have been friendly disposed towards the native owners of our American lands; and especially since religious considerations began to have place in my mind, I have been often concerned on account of the wrongs and unfair dealings imposed on them by my brethren, the white settlers, of different ranks in society, and also by the traders, (which I fear have taken place in many instances, to the great injury of the poor Indians.) I have therefore thought it right to leave some re-

marks, which have occurred to me on the subject. I am informed, that in years back, some of the Indian lands in this government of New York, where I now am, were by them rented to some white people who settled thereon. After thus obtaining possession, it appears that these white settlers, professed christians, refused to go off those rented lands: and that some who were in stations of the government supposing, or pretending they could not easily remove them, even if the Indians were the sufferers, therefore advised the Indians to sell the lands to the government. And in order to promote a sale, it seems that an offer was made to the Indians; though much less than the real value of the lands, and that an interest or yearly income should be paid to them, in lieu thereof.

Now, if we look at the treatment they have met with heretofore in some other places, and turn the scale,—how do we suppose the white people would remove Indians, if they were to come intrudingly, and settle on the real property of the whites? Would not the method of expelling them by sword and gun, be most likely to be adopted? and that, without endeavouring to convince or show them, that the mild spirit of christianity leads men to do justly, and strictly to observe equity, one towards another, in every nation where it prevails.

To me it remains to be a serious cause of concern, that in a country of professing christians, whose predecessors were permitted to come and settle on a part of the soil, allotted by Divine Providence to the Indians, who are our brethren of his creation, and whose disposition, both before and since the corruptions they have imbibed through the fraud and

bad example of white men, is reported to be in general, kind and hospitable, as well as remarkably punctual to their engagements;—that these poor natives, in so many instances, should have just cause to complain of wrongs, impositions, and unchristian treatment, thro' breach of contracts, unjustly grasping after, and fraudulently obtaining their lands; besides the great abuse and disadvantages they have received by the hateful practice of introducing strong liquors, whiskey, &c. among a weak, unguarded and uncivilized people. And it is mournful to reflect that these complaints should undeniably fix on men who profess to be more knowing and civilized; and who, if the spirit of the religion they profess was attended to,—would find it incumbent upon them to show forth a very different conduct, and a treatment and disposition much more likely to instruct, civilize, and convert those whom they term a savage and barbarous people.

3rd. We had two comfortable meetings at Brothertown, attended by many of the Indians, both men and women. Many of them appeared to have a deep sense of favour; and we parted from them in much love. Thence went to another Indian settlement, called Stockbridge, and lodged at the house of a chief, called Captain Hendricks. The next day I attended a council which the committee held with the Stockbridge Indians. This was in consequence of the concern of Friends for their benefit and advancement in civilized life. But this conference was not so satisfactory as we could desire; the Indians showing a disposition to look for larger gifts of tools, axes, hoes, and other implements, than Friends thought proper to supply them

with. Perhaps their expectations had by some means been imprudently raised, before our coming to see them.

Notice being given at this council, I had a meeting, about two hours after, with a large number of the Indians, both men and women; but it was an exercising season to me. Many of them not understanding our language, I had to make use of an interpreter, and felt myself poor at parting with them. The portion of land which these Stockbridge Indians possess, is said to be about twenty-three thousand acres, and their number is about three hundred.— Their yearly income from the government is six hundred dollars; which might be more beneficial to them, if a considerable part of it were not spent in strong drink; which I understand has too often been the case.

Passing through the town of the Tuscarora tribe, who are about sixty in number, we went to the settlement of the Oneida Indians, where a council was held with them. Things here were not very pleasant. The Indians, by some means, seemed not well pleased, and the interpreter was disordered with strong drink. We proposed a meeting for religious worship, to be held in the afternoon. This was still more trying; for the interpreter was so drunk that I had little freedom to speak by him, if suitable matter had opened. My sorrow was increased by seeing so much drunkenness among the Indians at this place. So we returned to Stockbridge; where Captain Hendricks seems to be a chief of some consequence and reputation; his wife also is a well-behaved woman.

The Oneidas, being the largest of those nations,

are computed at six hundred in number. The land they hold is called one hundred and fifty thousand acres, and their yearly income from government, five thousand dollars.

6th. The committee having goods to distribute amongst the Indians, the business was finished this morning at Stockbridge. Many, both men and women, coming to take their leave, we had a favoured opportunity with them, in which greater tenderness appeared than at any other season since we came to visit them.

We then went to a place where three Friends propose staying awhile among the Oneidas to instruct them; with whom we had a solid parting opportunity. After this, when we were about to take our departure, there being many Indians assembled, I mentioned my desire of having them collected under a tree not far off. Upon which about one hundred and fifty came together. Some of them being painted red, others black, &c. they made a frightful appearance as they sat on the ground. Yet, on the whole, they seemed more solid than when we were with them before; so that our parting with the Oneidas was in a friendly way. And yet a portion of death and darkness was felt rather than a pleasant sensation, in these visits.

7th. We went on about twelve miles towards the Onondago settlement, and lodged at an Indian tavern. It seemed a poor time, yet my mind was measurably quiet, which I esteemed a favour in these times of trial.

The Tuscaroras, before mentioned, live on land belonging to the Oneidas, having about two hundred acres allotted them; and a proportion of the monies

paid annually by government. When the Indians are intoxicated, there are often serious mischiefs occur among them. Oh! that white people may be concerned so to conduct towards them, as not to be found chargeable with guilt on account of the sins of the Indians.

On the 8th, a council was held among the Onondago Indians. They seemed not well pleased; and we found they had expected larger gifts from Friends than they were likely to obtain. This was trying, and my feelings were unpleasant and mournful.— Oh! the necessity of prudence and wise steering, if we wish to be useful to these uncultivated fellow-men. Next day we set out on a visit to the Cayuga Indians, living near the Cayuga lake. They seemed poor and miserable; and, like the others, disappointed in their expectations.

10th. Being first-day, we had a meeting with some white people living near. It was small; but a favoured season. Here were some of the scattered little ones, for whom my heart was tenderly affected. In the afternoon we went to a meeting appointed for the Indians; and though none came at the time proposed, we sat down, and were comforted; though these poor creatures seemed very ignorant of what we mean by worship.

Next day, a few Indians met with us in council. They appeared miserable, and some of them disordered with strong drink. We had but little satisfaction, they looking for presents, &c. Parting with them, I went down the lake, and crossing, came to a small village, called Geneva, where I lodged at a tavern. Thence went on to Nathan Comstock's near Mud creek, in the Genessee country; where we had

a meeting in the forenoon, and another in the afternoon, which were favoured seasons. We also visited several families in this neighbourhood; Abraham Lapham's, Nathan Aldrich's, and others. It is a low flat country, the water unwholesome, and the place sickly. We had a large and favoured meeting at Jonathan Smith's, in which much tenderness appeared. It was a comfortable season to many.

16th. We had a pretty large meeting at William Ingle's in the morning, and another in the afternoon in the court house, at Canandaqua. It was agreeable to see the people sit quiet and attentive. On leaving this place we travelled five days towards Philadelphia, through a rough mountainous country: met with poor fare for men and horses, and mean lodgings; sometimes on the floor, with swarms of fleas, &c. Provisions scarce and high. Yet we were favoured with health, being five in company, and travelled near two hundred miles.

Many of the people through this back country seemed to have less room to receive the principles of Truth, than I have seen in my eastern travels for nearly seven thousand miles. On looking back over my journey, I believe I have endeavoured honestly to discharge my duty, through the ability afforded. Blessed forever be the great and holy Name, who faileth not to help in needful times, and rewards with the sweet incomes of peace.

24th. We are now at Muncy, in Pennsylvania—have attended a large meeting of Friends and others, in which I had some close labour. Next day, we visited a few Friends at Pine Grove, who have lately come there. They appeared thoughtful, and have a large flock of youth and innocent children. The

day following, we had two meetings among them, one of which was for Friends selected. They were measurably satisfactory; much openness appearing to hear the word preached. After this we visited some families at Muncy, and had a very large meeting there; also one with Friends by themselves. I had much labour, my shirt being wet with sweat.

29th. We travelled hard to reach a meeting at Fishing creek. It was large and solid, being the first held in their new house. Next day we had a meeting in the court house chamber at Berwick, a village on the north east branch of Susquehanna.—The people appeared well satisfied. A few Friends reside here, but have no meeting settled.

31st. We went fifteen miles down the river in a boat, which had in it thirty people, to a meeting at Catawissa town, where Friends of Berwick belong. They frequently attend their meeting in this way, and have to push back up stream on their return. I mention this to encourage others, that they may not let small matters prevent them from attending their religious meetings. Next day had a meeting with Friends by themselves. It was an humbling season to many, tending to unite us nearly in love to each other. After meeting, visited some sick, aged and infirm people to satisfaction. Next day, had a solid, favoured meeting at Roaring creek, and an opportunity with Friends by themselves. It was a time not soon to be forgotten, I hope. After visiting some aged, and some tender little ones, I returned to Catawissa, and attended their week-day meeting, which was a solid season.

From Catawissa I travelled two days over the mountains, a rough road, to Maiden creek; where I

attended meeting on first-day, the 7th of 8th month. It was a humbling season to many, especially the youth. I mention this to the Lord's praise. I know that nothing is due to mortal man. It is often my lot to enter the meeting houses as an empty vessel, and with holy care, lest any thing through me should give occasion for the Lord's cause to be lightly spoken of. Let not his faithful servants or handmaids fail of being watchful and dependant on him, even in the most stripping seasons; so shall they know an establishment on the sure foundation.

9th. Had a meeting in the town of Reading, in Berks county. It was large, and I may say solid. Here were some who came from curiosity to see and to hear a man who wears his beard. This circumstance has given me large opportunities to see the people whom I should not otherwise have seen.— This meeting ended well. Let the praise be given to him who is our holy helper. Next day I was at Robeson meeting—a favoured season. The day following at Exeter, a small meeting, and long in gathering. I thought I was sensible of a dry lukewarm state, which is too common amongst us, a highly favoured people. Oh! how the customs, the love, and the spirit of the world, have caused dimness in some places!

12th. I had a small meeting at Pottstown. Divers gay people attended and sat quietly. I had close labour which was well received, and more tenderness appeared among the women than men. Hence I travelled to Richland in Bucks county, in an exercised low state of mind, and next day being first-day, was at two large meetings, in which I thought Truth was not permitted to rise into much dominion.

15th. Had a pretty large meeting at Plumstead, but I felt poor and low; had less opinion of preaching, and felt desirous the people might have time to think of their conditions, and to seek for the renewing of strength. Are not many under our name in a state of self-security, and seem to need nothing?

I went next to Buckingham meeting; where, being sunk low in mind, I began to think I was worse off than in remote parts, or among the Indians. It seemed as though I had almost done with preaching. Oh! ease, lukewarmness, and a worldly spirit! what havoc have these made! I had a select opportunity with the members here, which ended well. In it I was helped to labour in the Lord's cause, with weapons of his own preparing: the arrows came so sharp against wrong things, that at length there was a yielding and confessing, until hidden things were laid open, and Truth reigned. Glory to his great name now and forever.

I then attended a monthly meeting at Richland; where, observing the state of their business, and the management of it, I thought there was cause for lamentation. When life and power are wanting, but little can be done to the honour of Truth, in affairs which relate to the discipline of the church. I was also at a general meeting there, and thought I saw clearly that there was a danger in being too free with the use of a liberal flow of words in ministry. Unless ministers are guarded, and careful to speak only under the influence of the Spirit, they may be in danger of uttering words in public communications, resembling common talk; and of gratifying itching ears, instead of raising the witness of life in the souls of the lukewarm and disobedient.

21st. Being first-day, I was at Wrightstown meeting. Preaching seems to be looked for by many people; and that of a smooth kind pleases best. This makes hard labour for those who are singly engaged to serve the divine Master faithfully. I have not been more sensible of this than since I came nearer home. These are large meetings, but I think I have been at some much smaller, which have been more favoured with the Divine presence; the minds of the people being truly turned to seek the fountain of life in themselves.

Next day, had a very comfortable meeting at Makefield. My mind has not been favoured with such sweet enjoyment of Divine goodness, since I came into Bucks county. Blessed be the great Shepherd of Israel. If the tender-hearted little ones hold on their way, I believe some will know a growth in the Truth, in this meeting.

23d. Had a large meeting at Middletown, which ended well, Truth being in dominion to the tendering of many, both old and young. I had a pleasing prospect of some being brought forward into usefulness; and, if they keep their places, they may become pillars in the church that shall go no more out. Next day, I attended the select meeting held at the Falls, for Bucks Quarter. It appeared to be a lively time, and I thought their business was well conducted. The impropriety of Friends making too great provision at Quarterly meetings, was opened and spoken to, as also the preparing of many sorts of dishes, often changing plates, and causing needless work. The necessity of ministers and elders and those of the foremost rank preparing and leading the way towards greater moderation and temperance,

was also mentioned, and that their example would be likely to have a powerful influence.

I likewise attended the Quarterly meeting for business, and the youth's meeting. In the latter there was no lack of preaching; yet I did believe a weighty silence might have done more good—but I leave these things to the Judge of all the earth.— That evening, I crossed the Delaware to my son-in-law's, and the next day came home, and found my family in health; for which and the many favours I have witnessed in my absence from them, I desire to be thankful to the God and father of all our mercies. The next day, being 28th of 8th month, 1796, I attended our meeting, in silence, with my friends. Mutual joy and sympathy were felt together, after an absence of more than three months.

31st. Having visited several friends, and had serious thoughts concerning a reformation, I have believed that those who engage in the work to real profit, must pass through great exercise. Self must become of no reputation, before we can rightly bear the cross and despise the shame for Christ's sake. It will then be with us as with our worthy forefathers; great trading and many worldly concerns will be a great burden, fine houses and rich furniture, an eye sore; with sumptuous living, rich tables, many dishes, great attendance, and a lordly way of getting through the world.

In much sympathy with my fellow-members, my spirit hath, for some years, been deeply exercised on account of the state of things in our society. I have sometimes feared that wrong things, of late, have grown fast among Friends, in a time of peace, plenty and ease. Surely, if we let hurtful weeds

grow, they will check the growth of good seed: so will wrong things, if we entertain them, hinder our progress in the narrow way that leads to life. In that way, though strait and narrow, there is liberty enough. And when we, through patiently wearing the cross of Christ, come to experience the liberty of the blessed Truth, we shall be freed from that worst of all burdens, the world, and the idolatrous love thereof.

Oh! that I could, by thus expressing my earnest desire as a call to the beloved youth, prevail with many of them to come, taste and see that the Lord is good to all those who fully surrender their hearts to his service. Then, dear young people, would you experience his matchless love to be sweet, and this language would be felt: Thy ways are ways of pleasantness, O Lord, and all thy paths are peace. At thy right hand are rivers of pleasure forevermore. My soul, in deep reverence, can say, his peace for obedience to his requirings is sweeter than the honey-comb. Oh! that it was the happy experience of all, through the refining operations of the grace inwardly revealed, to come to know the indwelling of the peaceable spirit of holy Jesus. This would put an end to jars and quarreling,—to hard thoughts and hard speeches, and we should know the coming of his kingdom in us. Men would thus be taught and enabled to love their enemies, and to bear reviling for Christ's sake, without reviling again; and they would find no better way of obtaining victory, than by overcoming evil with good.

However hard this doctrine may seem to the natural will of man, many witnesses certainly know that a state of this kind is attainable; therefore let

no one's heart fail or be discouraged. All have the offers of Divine grace to assist them to overcome evil; and none are excluded who are willing to close in with, and obey the teachings thereof,—working while their day of visitation lasteth, and often bearing in mind that the night cometh, wherein no man can work. Oh! that these considerations may serve as a loving call to my fellow-pilgrims and sojourners, throughout the land.

In the early part of the 9th month, I attended several neighbouring monthly meetings, also the select meeting for Evesham, where I had close labour in love respecting the use of things, which have appeared to me superfluous, and inconsistent with our ancient testimony, in relation to eating, drinking, wearing, using, &c. I also visited a couple newly married, who had both of them had former companions. I was concerned to speak closely on the snares and disadvantages which have frequently attended second marriages; and the necessity there is for such to live steadily in the fear of the Lord, guarding against tempers and party-views about worldly interest, particularly where they have children by former marriages.

12th. At our monthly meeting, I returned my certificate, and gave Friends some account of my late journey and exercises. I also let them know that I felt a concern to pay a religious visit to the meetings of Friends, and such service otherwise, as way might open for, in the Southern States; with which Friends concurred, and directed a certificate to be prepared, adjourning the meeting for that purpose. On the 19th, my certificate was signed by a large number of my friends; and at our Quarterly

meeting, the 23d, it was endorsed, with the approbation of the meeting.

10th month 4th. I took an affectionate leave of my dear wife and outward connexions, in obedience to the Master's call, as I believe; and though poor in spirit, I was favoured with a sweet calm. I crossed the Delaware to Philadelphia, and proceeded by Wilmington to Susquehanna river. When I crossed the ferry there, two black men who were slaves, took me over, and I paid them also, after paying ferriage to their master. Thence I went on to Baltimore, and attended the Yearly Meeting. It was to me, through the course of its several sittings, a time of suffering. But I had a little strength to discharge my trust in the way I am led, in speaking among the select members on the liberal use of wine, and smoking tobacco. This was in the first sitting: after which I bore my burden mostly in silence thro' the meeting. O Lord, be pleased to keep my head above the waters, and leave me not in the most trying seasons, which thou mayst permit to come, and my soul shall bless and praise thy adorable name.

16th. Feeling my mind drawn to endeavour to be at the Yearly Meeting in North Carolina, and having company provided, I left Baltimore and went through a storm to a little meeting at Elk Ridge. The next evening had a large meeting at Alexandria, in Virginia, where Divine favour was extended to us.—23d. Reached Wain Oak, and was at meeting there on first-day; at which was a large number of black people, who sat solidly. On discoursing with several of them after meeting, I found the manner they were treated, as to food, clothing and otherwise, was mean, and attended with considerable hardship and

difficulty. My mind was touched with sympathy, and a tender feeling for their condition.

25th. Reaching Burleigh, we were favoured with a solid, comfortable meeting there. Here I parted with Charity Cook and her sister Susanna, from Carolina, who had been in company with me to good satisfaction, since I left Baltimore. I then took meetings at Black Water, Seacock and the Western Branch, and arrived at Little River, in North Carolina, the day before the Yearly Meeting began. In the sittings of this meeting, there was much condescension among Friends. The testimony against the improper use of distilled spirits, and the making of such liquors, hath not risen high in this Yearly Meeting, although Friends had the subject before them. I also attended a committee on the revisal of their Discipline, and delivered my sentiments, in a close way, on several subjects. I believe there is a considerable number of tender, honest-hearted Friends here.

11th month 3rd. I had a large meeting at New-begun creek in Pasquotank county: many of the people could not get seats in the house. Many blacks or slaves attended, who sat in a solid manner, and appeared more humble than some of the whites. I understand the slaves in these parts, though they fare hard, are commonly of longer lives than the white people, who live sumptuously on the fruits of their toil. The allowance of the slaves, in many instances, is confined to a peck of Indian corn for a grown person, a week, to cook it as they can, without meat, fat, or other addition.—My heart was often tenderly affected with their condition.

6th. Being first-day, I was at a very large meeting at Symond's creek, one third part supposed to be blacks. A number of people attended who had not been at Friends' meeting before. We afterwards visited a member of their legislature, and treated on the subject of slavery, and their unrighteous law which justifies the taking up and selling for slaves again, those who have been set free. He acknowledged that law to be unjust, and hoped for an alteration; proposing to use his influence for its appeal. Then taking meetings at Sutton's creek, Wills's, Beach Spring and Piney Woods, we turned back into Virginia.

It has been affecting, at different places, as we passed along, to observe the condition of the poor slaves; men, women and children: many of the little ones quite naked, and others who were grown up, nearly so, their covering being little else but tattered rags.

11th. We were at a large meeting at Somerton, near one third were black people, and they as well as others sat solidly, and many appeared tender.—Close doctrine was delivered, which seemed to be well received. Also attended a select meeting at Western Branch, and a large meeting at Suffolk court house. It was a solid, favoured season. But one family of Friends dwell here. We then returned to the widow Ann Scott's, near Western Branch, who being able and open-hearted, is about building a new meeting house at her own expense. We attended their Quarterly meeting held here, which was to me dull and exercising. In the evening, had a meeting for the black people, in a school house, near the widow Scott's, being the first of the kind ever held in

these parts. It was large, and one of the justices, with some other masters of negroes, attended. They spoke well of the meeting, and said they felt very free their negroes should be at such meetings, and were glad they had been there themselves; uniting with what was spoken, and wishing it might be observed.

16th. Had a large and favoured meeting at Bennett's creek, near the sea-shore: also one in the afternoon at the widow Buskin's. Some of the people seemed rejoiced, not having much opportunity to be at Friends' meetings.

Our next meeting was at the South Branch, a very exercising season. I thought some of them desired smooth things and peace to be preached to them, and that they were too much in a state of self-wholeness. But how can there be peace, where pride and oppression abound? The slaves have to bear the burden, and many of them are oppressed, with want of proper food, clothing, &c. under taskmasters whose religion seems to be in talking. The land is barren, or nearly worn out, and their cultivation and management are poor. So that the prospect of things looks gloomy every way. It is a trying circumstance to me to see the naked bodies of slaves, and the cold weather near; while the sons of their oppressors, who live an idle life, appear so different, and their haughty daughters with their long tailed gowns trailing on the ground, look as if they might spare something to put on the naked bodies of those who wait on them.

18th. We had a small meeting near the Great Bridge, at Robert Poole's, to satisfaction. After which, at the house where we were kindly enter-

tained, I had some conversation with several gay women respecting their manner of dress. They were not acquainted with Friends, nor our principles. One thing I proposed for their consideration was, whether some of the stuffs in their trailing gown tails, and the price of superfluous ribands, might not well be spared in order to put something on the bodies of their naked little blacks. It was a solid season; though I suppose they never heard such sentiments before, and we parted friendly. Our next meeting was at a widow Britt's in Camden county, a place where there had never been a Friends' meeting held before. We also had a meeting at the widow Richardson's. The people were kind, though much unacquainted with our way, and many hearts were tendered.

24th. We attended Friends' preparative meeting at Piney Woods. I endeavoured to stir them up to a more lively zeal for the cause and testimony of Truth. The next day was the select Quarterly meeting; in which my concern was for the right education of children and families, that becoming plainness might be observed, and that Friends might be good examples in their houses, furniture, &c. In the Quarterly meeting for discipline the day following, I also laboured, both amongst men and women, for their help, and hope it ended to some profit, though a low time. On first-day I was again at Little River in the morning, and in the afternoon had a meeting in the court house of Pasquotank county; at which were many people, black and white. It was a season that appeared to be generally satisfactory; many in great tenderness, signifying their unity with me and my service; and some

of them pressed me to tarry with them; but I was easy to leave them in the hand of the Lord. Next day, had a meeting at the Old Neck, and another the day after at Rich Square.

12th month 2nd. At the request of some of the Baptists, we had a large meeting in their meeting house; which was satisfactory. Next day, were at Jack Swamp; where are some solid Friends, who expressed unity with my service. We were also at their first-day meeting, which was large and mercifully favoured. We then went on through Halifax to Raleigh, about fifty miles. Here the general assembly of North Carolina were sitting. We found some Friends endeavouring to obtain an alteration of the cruel laws relative to the negroes. Having felt my mind much exercised on the subject, I was willing to join my endeavours to theirs.

7th. We attended the house of common council, and had a number of private conferences with members, who received us friendly, but seemed mostly opposed to the freedom of the black people. My great Master endued me with an innocent boldness, in which I could use much freedom of conversation with the leading men. They mostly quartered where we did, which gave me full opportunity to relieve my oppressed mind. But though the prospect seemed gloomy, yet I would not have my friends here to be discouraged; even if nothing can be done at this time for the relief of our distressed fellow-men. The cause is surely good; and I have no doubt that way will be made for their liberation; but in what manner, or how soon, must be left to the Lord.

My mind was turned towards trying for a religious meeting in this place: but after waiting awhile

to see how matters would turn respecting it, the way did not appear to open with clearness; I was therefore the more free to make use of private opportunities with the members of the legislature and others; there being now here a large number of the first rank, called gentlemen, most of them being men in some office, civil or military. These opportunities were generally to my satisfaction, and I thought the respect they showed me was marvellous. Some of them confessed that my simple appearance, singular as it was, was instructive to them. Though their own conduct and way of living was luxurious, they allowed much might be spared, saying, I looked as well as they did, although they had great variety of roasted, baked and boiled provisions; while my living was about half a pint of milk and as much water, morning, noon and night, without any flesh.

As we boarded at one house, we generally sat at one table. Some, at first, looked at me with astonishment; and, at length, tho' they had never seen the like, said they believed, or did not know but that it was the right way of living; yet that it would be hard for them to submit to it. At the tavern where we put up, there were about fifty boarders, all men of note; and as they had private rooms, a number of them invited me, if at any time I was weary of noise, and wished to be more retired, freely to come into their rooms and sit with them, and that they should be pleased if I would do so. All this seemed to be favourable towards furnishing me with opportunities, when my mind was so engaged, to touch on their cruel laws and the hardships to which the poor blacks were subjected in that government. I queried of them why things should be

in such a severe way here, more than in any other place I had heard of: for I had been through each of the governments eastward, as well as Maryland and Virginia, lately, and had not heard of any cruelty of the kind, sanctioned by any other legislative body on the continent. Some of them spoke of other states not having so many slaves in them, and less danger of their rising. My answer to such was, Those who so cruelly oppress the slaves, have more occasion to fear their rising. My hints to them on the subject, were in a way of plain dealing, and so well received, that many of them kindly invited me to come and see them, if I should come near their dwellings. It was unexpected to my companion and myself, that when he came to settle for our tavern expenses whilst here, the man would take no pay for my board, he was so well pleased with the visit.

9th. We left Raleigh, and after travelling about one hundred and fifty miles, reached Core Sound, near the sea-coast; where we consulted with the ministers and elders of that monthly meeting on the subject of visiting the families thereof. The concern being united with, and two Friends agreeing to join me in the service, we proceeded, and in about four days visited fourteen families to good satisfaction.

17th. Attended their meeting, and had a comfortable and satisfactory opportunity with Friends by themselves. Here is a hopeful number of young people of both sexes, whose appearance is more in simplicity as to their dress and otherwise than in some places. The apparel of the women was mostly homespun; no black silk cloaks nor bonnets among them. I was comforted in their company, and part-

ed with them in near love and fellowship. Afterwards, we visited two other families, and went on to our friend Horton Howard's, whose wife lay ill with the consumption; but she appeared in a quiet frame of mind, and much in the innocence.

18th. We were at Clubfoot meeting, where nearly half the people who attended were blacks, and many could not get into the house, it was so full. They behaved soberly in the house, and the meeting ended well. We visited nearly all the families belonging to this meeting, and then had a satisfactory meeting with the members, parting with them in near fellowship. We again called to see Horton Howard's wife who appeared to be near her end. Thence we rode about thirty-eight miles to Lower Trent.—My spirit was dipped into a state of poverty; but the Lord is the helper of all his humble children; he opens their way, and goes before them. May my dependence be on his Divine arm for aid. Blessed be his holy name. On the next day, we had a large meeting at that place, which was an humbling, tendering season, in which the hearts of some were contrited. At the close of the meeting, I laid before Friends a prospect I had of visiting families; which was united with, and that afternoon we began the visit. In the two following days we visited twelve families. Some of them lay remote. The visit was to our comfort and their satisfaction.

23d. I met with a trial in the death of one of my horses; having had two good horses to my simple carriage, because I found the travelling too heavy for one without oppressing him. Next day, we visited two families and went about twenty miles to Upper Trent; where we attended a large meeting.

I thought the life and power of religion were much wanting in these parts. In the afternoon we visited four families; and I had close labour among them.

This looks like a barren country outwardly; and whether the oppression of the black people has not in some measure brought on a blast, I leave to the consideration of those who deal unrighteously by them. I was afraid some of my friends were not clean-handed enough firmly to advocate the cause of these poor people. It is well to consider, where Friends have blacks in their houses, after they are set free, whether full justice is done them in regard to wages, clothing, &c.

27th. We rode about forty miles to Bear creek. I was much reduced in mind; but remembered that my heavenly Master had never left me in the most trying seasons. Next day we had a pretty large and favoured meeting there; so that my strength was in measure revived, and I was encouraged to endeavour to press forward. 29th. Attended their week-day meeting at Turner's Swamp; where we found a few old Friends and not many others. Next day I tarried at Benjamin Arnold's; not having laid by for want of health, nor taken a day's rest since I left home, I felt thankful to the God and father of mercies for his favours thus continued.

On first-day, the 1st of the 1st month, 1797, I was at a very large and exercising meeting at Contentney. I had some close labour among them, and obtained but little relief; for I thought the state of the people in too general a way, resembled the barrenness of the country. It was a day of mourning and heaviness to me: yet I believed there were a few tender-spirited little ones, suffering with the seed in this place.

2d. I had a large meeting, wherein Divine favour was extended, and many hearts were tendered.—Next day was cold and stormy, and the trees laden with ice in North Carolina. I have been made thankful to the Lord for his supporting arm, that aids me in my pilgrimage through difficulties. The day following I was at a preparative meeting at Great Contentney; where I thought things were in a low state, but I endeavoured to discharge my duty among them.

5th. At Neuse preparative meeting. If I had a true sense, there was danger of supposing things better than they were. Next day, intending to go towards Holly Spring, I waited the forenoon for company who had proposed going with me; but as none came, a stranger offered to conduct me to a friend's house on the road. After we set out, he proved to be a disagreeable person, and I doubted his honesty; and though I was a stranger, I thought I would get forward while I had day-light, without regard to this man as a guide. I did so, and reached my friend Joshua Hastings' before dark; which was comfortable to me.

This evening, I met with a woman that appeared like a Friend, having with her two little children, going out (with others) to settle in a new country about one hundred and fifty miles distant. They appeared to be poor, and the weather was cold, with snow. My heart was affected with sorrow at their situation, thus exposed to difficulties. I write this to warn those who can obtain food and raiment by their industry, in places where they are acquainted, not to venture on unadvised removals to new countries,—exposing weak and innocent persons to unlooked for sufferings. I have also observed other

instances of this kind, to my sorrow; and lately I saw a number of poor travellers on their way towards distant places; perhaps not better, and it may be worse, than those from whence they came.

I waited again for my company; but as they did not come, another man offered to be my guide, who was a stranger. But, when we had gone about three miles, he wanted to stop to warm himself, it being a cold, snowy day. Again, about the same distance, he inclined to stop, but I was unwilling to be detained; and being near a Baptist meeting house where the people were gathering for their worship, some of them desired me to stop and preach to them. But I did not incline to stop; so sat in my carriage, cold as it was, till my guide came out. I then perceived he was disordered with strong drink, and we did not proceed far, until I saw he was not able to pilot me. We then returned to the place we last left; when a friendly man told me if I would stay the meeting, he would go with me. So I concluded to tarry; and they gave me the preference of preaching to them if I chose. I told them I had nothing to say, and advised them to go on in their own way; which they did while I sat and warmed myself, with a composed mind. I thought these people used me better than I should have done them in a like condition. After their meeting, two of the men went with me to the place I inclined to go, and behaved respectfully.

8th. I was at Holly Spring meeting; cold and snowy weather; yet we had a favoured season, tho' but a small company. Next day I travelled about twenty-four miles to Tar river; it was uncommonly cold for North Carolina, and very icy; but I knew I did not leave my home to seek for outward pleasure.

The day following had a solid, comfortable meeting with the few of our profession, and others who are settled here. I found Friends had let their meeting drop; tho' there had once been a preparative meeting here. I had an opportunity with the members select, and closely advised them to keep up their meetings, with humble, attentive minds. I told them that to be deprived of such a liberty would be a loss to their children and others.

12th. Had a large meeting at Joseph Hall's. His house was large, but we had to hold the meeting out of doors, because it would not contain the people by far. It was an exercising season; the people's minds being outward, waiting to hear words. After meeting, I had conversation with some of them concerning the oppressed black people, who in some places appear to suffer much, with nakedness and want,—hard labour, mean lodging, whipping and other oppressions. Their taskmasters generally have them in little houses round them, which are called *quarters*, while themselves are often faring sumptuously on the fruits of the poor slaves' labour. A sight and sense of such oppressions, at that time, seemed almost more than I could bear.

Next day, I was at a meeting of ministers and elders at the large house at Contentney; and the day following at their monthly meeting; in both which I had profitable labour, and I believe it tended to the promotion of the cause of Truth. Blessed be the great name of the Lord forever. 15th. Being first-day, I was at their meeting, which they said was the largest ever seen there. The people sat in a solid manner, tho' it was silent for nearly two hours. At length, perceiving a small opening, I stood up,

not expecting to say many words. But He who is mouth and wisdom, tongue and utterance, was not wanting in favour: words flowed as fast as I could speak them for near an hour, and the people of all sorts appeared solid and attentive: and the meeting closed to general satisfaction. The two following days, I visited a number of families.

18th. I attended their fourth-day meeting. In the evening I had an opportunity to deliver my sentiments to some Friends in a close way, respecting the extensive trade in foreign goods, on which so large a duty is payable, and much of it applied for the support of warlike measures; advising them to consider, whether with moderate industry and labour, in this plentiful land, all things necessary to support human nature, as to food and raiment, might not be had of our own produce.

Next day, I attended the week-day meeting at Turner's Swamp, which was satisfactory. In the evening I had a solid conference with some Friends concerning the management of the discipline, and the presentation of marriages. I tarried in this part of the country until their Quarterly meeting at Contentney, which I attended. The select meeting was low and exercising to me,—the life of religion and the ministry in those parts seemed to me to be low. But the Quarterly meeting for business was a time of much favour, and I was rewarded for all my exercises amongst Friends near this place. I took my leave of Friends in much love; sweetness and tender feelings towards each other prevailed, and I hope my labours will not be all lost.

24th. I set forward towards Charleston in South Carolina, and had a favourable journey of four days

to a place called Gum Swamp, where I had a large and satisfactory meeting on first-day. I also visited eight families of Friends here.

The following sentiment of a thoughtful person I met with, is worth remembering, especially in families: "Those who are wanting, or fall short in religious care, and let fall wholesome discipline, are in danger of going to decay, whether it be in families or in the church."

2nd month 1st. From Gum Swamp, I went to Pedee, accompanied by several Friends, and had a meeting with a few who professed with us, and some others who came in. We then went on and were set over a river, without cost;—lodged at the house of Lewis Thomas; and travelled next day till night, when we obtained entertainment with a family, where there were tokens of hard usage to the slaves. I was affected with their want of clothing, and spoke to the woman on the subject, but to little purpose. A thoughtful young man who rode some miles with us being present, said he thought slaves should at least be fed and clothed well, when they toil all day, and often most part of the night. I understand it is the custom here to allow one pint of broken rice to a working man for twenty-four hours, which they have to cook and prepare at night. They are called up early to labour, and if not quickly ready, the lash is often inflicted. A sense of these severities on our poor fellow-creatures is sorely afflicting to me.

Passing through Camden in South Carolina, we went on to Malachi Murphy's, where we were kindly entertained. He appeared to have an orderly family; and they wanted to know more of the principles and views of our society, and wished to have

some of our books. He had an afflicted daughter who had been confined about ten years, seven of which she had been unable to sit up, by reason of rheumatic pains, whereby some of her limbs were drawn out of place. I felt a near sympathy with her, and had a solid opportunity of sitting by her, to our mutual satisfaction. She expressed that her trials had been great, and feared she had not borne them with patience enough. Next morning we parted with this family very friendly, and I thought myself sufficiently rewarded in being with them. Passing through a level country about fifteen miles, we crossed Pedee river, and I saw fresh occasions of lamentation on account of the injuries and unchristian treatment of the oppressed black people. In addition to my exercise of mind on this subject, I had to take quarters for the night at a slave-holder's house. But the man used us kindly, and refused to take pay for what we had: I therefore gave some of the victuals I had with me to the slaves, and so we parted.

On the 6th, we came to Charleston, and were kindly received by Daniel Latham. Here I felt retired and peaceful in mind, believing I was in my place, and feeling devoted to the service of my dear Lord and master. Sth. Attended their week-day meeting, which was small, but ended to the honour of Truth. In this town, I saw the ruins made by a dreadful fire last summer; kindled, as was supposed, by a mischievous person; whereby about five hundred houses and out buildings were consumed.

I had several favoured instructive opportunities in families, and a meeting with and for the black people and their connexions, which was a season of

Divine favour. I was also at two meetings on first-day, with the few Friends here. My mind was low and poor, but my faith and hope in the Lord were not lessened; for he has never failed me in times of need.

The white people in this town appeared to live in pride and luxury; and notwithstanding they have been visited with dispensations like judgments or chastisements from the hand of the Lord, such as the sword, pestilence and fire, yet, from the appearance of things, I fear the inhabitants grow worse, rather than better. It is supposed that more than half the people are blacks and mulattoes.

13th. I left Charleston and came to a place called Edisto, where a few Friends dwell, remote from others. I had a meeting with them, in their meeting place, which is a few logs put up like a house, with holes cut out for doors and windows, but all open without shutters. I told them I thought the condition of their house, if it continued, would be a dishonour to them and their good cause.

After a solid meeting in a Methodist house, at their request, we travelled towards Augusta in Georgia; which we reached on the 17th, and got entertainment at the widow Fox's, who appeared friendly. But being strangers, and without a guide, we met with some difficulty in finding the place where our friends reside. At length obtained information, and found them about thirty miles from Augusta, up the Savannah river in Columbia county. We had a solid and satisfactory meeting with them, and also visited most of them in their families. Here are divers valuable members of our society; one of

whom is William Farmer, at whose house we had an evening meeting.

21st. We had the third meeting among them, which was a comfortable season; a number of Friends of Wrightsborough monthly meeting attended, on a request for permission to hold a meeting twice a week at William Farmer's. With these Friends, I went to Wrightsborough, and was at their fourth-day meeting, which was closely exercising to me. Next day I was at a week-day meeting at Williams creek about ten miles distant. It was a time of favour, a considerable number attending. I believe the Lord hath a little remnant in these parts, who testify against slavery, and are favoured to keep themselves clear. Yet it seems to me, that on account of the oppression of those held in bondage, a cloud of darkness hangs over the land.

After this, I spent several days in visiting the families of Friends of Wrightsborough monthly meeting. I was also at their first-day, preparative, and monthly meetings; and was enabled to labour faithfully for the cause of Truth. Many negro masters attended, and some of them shed tears. But the prospect is gloomy concerning the growth of pure religion in this land of slavery. The monthly meeting being as a farewell season, I desired them to gather up the fragments, and let nothing be lost; for I did believe a time was coming that would try their foundations, when the winds and storms would beat vehemently. I then felt my mind eased of the burden that had caused exercise for many days. I thought I also perceived that this labour has had a tendency to encourage the sincere-hearted in fresh

desires to fill up their allotments with zeal and diligence.

Having visited near fifty families within the limits of the monthly meeting, I again attended their first-day meeting, which was uncommonly large, many not being able to get into the house; but I was silent. A large number of men, women and children came to take leave of me, in much love and tenderness, and with many tears. Thus we parted, and I came again to William Farmer's in Columbia county.—The monthly meeting having granted a meeting to be held there, I attended the first, which was a large favoured opportunity.

3rd month 8th. Feeling myself clear of Georgia, I set out, and after riding about twenty miles, crossed Savannah river into South Carolina, and went to Nathaniel Henderson's. Next day had an exercising meeting in that settlement; but ability was furnished to labour honestly for the cause of Truth. On first-day, the 11th, I was at a large meeting at Bush river, silent. Then rode to Padgett's creek, and was at a large, comfortable meeting there. Thence to Cane creek preparative and monthly meetings, in which I had close labour, finding the exercise of discipline very low, both among men and women Friends. I endeavoured to point out deficiencies, and to show that the Queries were answered too much in a superficial way.

19th. Was at their first-day meeting, which was a large gathering; and through Divine favour it was a solid good meeting, many hearts being tendered. The Lord's holy name be praised. I then attended the preparative meetings held at Rocky Spring and Bush river, in both which I was exercised on ac-

count of the danger of Friends' resting in too much formality, so as to suppose all is pretty well with them, when it is not so. I was also at the monthly and first-day meetings at Bush river, and was enabled to discharge my duty in plain dealing. I now believed myself clear of these parts, and purposed travelling towards the Tennessee country.

27th. Left Bush river, and was at a meeting at Mud Lick, thence to Robins's creek, where I had a very large and favoured meeting, that appeared to be to general satisfaction.

29th. Set out with a prospect of trying to get to Tennessee, beyond the Allegany mountains, having four Friends from Bush river who had given up to go with, and assist me. With two horses to my light wagon, we travelled about fifty miles the first day, and camped in the woods near the head of the river Seluda. Next day we crossed the Blue mountain, and camped again in the woods. The wind blew cold, but I felt inward comfort and support, which was as a staff to lean upon. Next morning we set forward, and in the evening reached a house where we were kindly entertained. This was refreshing to my body; for I had not been much used to lodge in the woods. But I had no cause to murmur, believing my Divine master was near. On the 2nd of 4th month, we began to ascend the Allegany mountain, and met with considerable difficulty at one steep place we had to descend with the carriage. In the evening lay in the woods. After passing over many towering mountains, we at length came to a dismal place, called Laurel Swamp, where much difficulty attended our getting through, among dangerous roots, and over large logs, rocks, &c. and

having to go along, sometimes in and again out of a difficult stony creek; by which means the tongue of my wagon was broken in this Laurel desert. But having brought tools with us we put in another tongue, and succeeded at length in getting through this dreary part of the journey; for which favour, all that is living within me, did reverence and humbly adore the Lord, my preserver, for he alone is worthy of all honour and praise forever.

On the 4th of 4th month, after going about thirty miles, we arrived at New Hope, in the Tennessee country; and the next day were at their fourth-day meeting of Friends, where a marriage was accomplished. We then travelled about sixty miles, a part of the road being very bad, to Lost Creek, where a number of our Friends are settled. We had two meetings with them, and I believe it was to the honour of Truth, many hearts being tendered.— Though in my travels and trials, I have found great need of having my patience renewed, and have felt myself as a poor pilgrim, yet have no cause to murmur; for the Lord is kind to me.

10th. Travelling about eighteen miles, I had a meeting with a few Friends at Grassy Valley, beyond Holstein river; and in the evening, another opportunity with Friends only, to good satisfaction. I then returned to Lost Creek, with the reward of peace, and had another meeting there. Then, feeling clear of these parts, we travelled back to New Hope, and attended another meeting there, which I thought large and solid. But I thought this a poor place for Friends; so much of the worldly spirit prevails that it hinders the growth of Truth, and chokes the good seed. I was grieved at the low

state of religion, too many appearing to content themselves with an empty form without substance.

17th. I was at a meeting called Limestone, which was a comfortable season. Having been at the farthest part of my journey in Georgia and Tennessee, we came about one hundred and fifty miles in four days to Little Reedy Islands: the roads in places being very difficult. In travelling along, we saw and met very many people, men, women and children, going towards new settlements. My mind was closely exercised with concern on account of such great numbers, with many slaves in a suffering condition, going to settle on lands lately obtained by force, or against the will of the Indians and native owners. My sympathy was excited towards the poor innocent children thus exposed to hardships, and perhaps going to be brought up in ignorance, and accustomed to cruelty. My concern was increased, on beholding brethren and fellow-professors too incautious in respect to such hasty removals to settle on lands thus unrighteously taken from the natives. I was grieved to think that any of those who profess to believe in a holy principle as an inward and safe guide, for want of walking in the light thereof which would lead to observe caution, prudence and stability,—should show a disposition, too hastily to leave their settlements in the cultivated parts of our country, and eagerly to run, or push out into new settlements.

22d. We passed on to a place called Chesnut creek, on the Blue Ridge, where were a few Friends, with whom we had a comfortable meeting next day. My condition was the feeling of a heavy heart; for the general cry of the people seems to be for more land,

but content with little religion. Thus, among Friends in the mountains of the upper part of Virginia, I fear it is a low time, and too little attention paid to the nature and ground-work of true religion.

We then had meetings at Big Reedy Island, and Little Reedy Island, also one near the top of the Blue Ridge at a private house not far from Ward's Gap, which was comfortable to me. Coming down this high mountain, at this gap, we got along safely with the help of two young men who bore us company. I felt humbly thankful to my God, that he had so prepared the way before me, and had thus far preserved me, being a gracious helper in every needful time.

On the 26th of 4th month, we came again into North Carolina, and next day had a solid favoured meeting at the house of Bowyer Summers. We then had meetings at Westfield, Deep creek and Hunting creek, the last was held in a barn, a pretty large gathering, and a season of favour. We then travelled about forty-five miles, and crossed Yadkin river, about a quarter of a mile wide, at the shallow ford. After which, we had meetings at Muddy creek, Centre, Providence, and attended Cane creek monthly meeting; where my mind was enlarged, and strength afforded to labour for the advancement of the cause of Truth, both in the men's and women's meetings. My concern was to show the necessity of reformation, and the benefits that would arise by contenting ourselves with using the products of our own country, that thereby we might avoid to contribute to the support of warlike measures, either against the poor Indians or others, by means of the duties payable on foreign or imported

goods. I was also particularly engaged to recommend the maintenance of a faithful testimony to the peaceable principle, and that Friends cherish a tender regard towards the natives of this land. I was likewise concerned to caution Friends against a disposition that leads to unsettlement, and to ramble farther out into remote places, from whence the poor Indians have been driven, or their lands obtained by measures inconsistent with the holy principle of Truth. I was further led to show the great impropriety of the professors of Truth, suffering their minds to be captivated with the love of a rambling, lazy life, or going to new settlements to seek a maintenance by hunting, &c.

A degree of the authority of Truth being felt, I believe my labour among Friends at this place, took hold of their minds. After a laborious meeting with them on first-day, I went to the Spring monthly meeting, held next day. This was a season of favour, though my labour was much of like nature with that at Cane creek, but it appeared to be well received. Things seem to me to be much out of order in divers places in this land, by reason of a worldly spirit having got in, and too much attachment to earthly objects. The work of reformation is much needed, and the faithful labourers are few; so that I was engaged in desire that the Lord would send forth more labourers into his harvest.

8th. I had a favoured little meeting at Eno; and the next day a large one at Rocky river. The houses often seem too small for the numbers of people who are willing to come to many meetings where I have been. Then, taking meetings at Tyson's Ridge, and Holly Spring, I went to Back

Creek, where the Western Quarterly meeting was held. I opened my concern among the select members, in a plain, close manner, respecting many wrong things that had crept, and were creeping into society, to the hindrance of the work of Truth.—Several Friends expressed their unity with my remarks, and I believe the Truth sealed some things on the minds of ministers and elders present.

On first-day, the 14th, was at two large crowded meetings, at the same place, but neither of them lively to me. Next day at the Quarterly meeting, I had close labour both in the men's and women's apartments, being concerned to revive among them some ancient advices, and the testimony of William Edmondson and other worthies, in favour of simplicity of life: and also exhorted them to refrain from a delicate and costly way of table entertainments; likewise the free use of tobacco, spirituous liquors, and some foreign articles for common family use. I believe, if Friends are faithful, that a godly care for moderation and simplicity will be revived, and kept alive, by individuals whom the Lord will raise up and qualify for that purpose. Perhaps the opening of my concern may, in some measure, prove like bread cast upon the waters, and not be altogether lost.

16th. I had a large meeting at Heworry; and next day one at Marlborough; both satisfactory seasons. Another very large meeting was held the day following at the house of a Dutchman, where the people sat solidly and quietly to the end. I believe one cause of such large numbers coming to our meetings, is my different appearance from other men.

20th. I was at Centre monthly meeting, which was large, and I had much close labour on Truth's account, both among men and women, to my comfort and satisfaction. I was next at meetings at New Garden, Hopewell and Dover; large, solid and comfortable opportunities. My service seems to be acceptable to all classes of the people; and at times, sweet harmony is felt to flow, to the refreshing of my exercised soul.

27th. I attended New Garden monthly meeting, and thought the business was managed with a good degree of wisdom and weighty care, which was to my satisfaction. Next day being first-day, I was at their morning meeting, silent. In the afternoon, I attended a select meeting of ministers and elders, and thought I saw great danger of formality, for want of more strictly entering into an inquiry after their true state when reporting to a superior meeting. I endeavoured to relieve my mind by plain dealing among them.

On the 30th, we had a small, favoured meeting at Blue's Creek; and next day, attended Springfield preparative meeting, where I thought they had an easy, superficial way of answering the queries. The following day, were at Deep River preparative meeting. In the first sitting, it was a large gathering, and favoured; but when Friends went to the business of reading the queries, and forming a report of their state, or rather adopting such answers readily as were prepared before they came to meeting, I thought instead of life, this method of doing business rather ministered death. I believe, according to the doctrine of our worthy predecessors, that it requires a measure of the same qualification to prepare us to

speak rightly and judge wisely in our meetings for discipline, as it doth for ministers to preach the gospel.

6th mo. 2d. I was at a meeting at Piney Woods. After which, as I passed along I felt poor and low, and had some deep thoughts concerning the station of elders in our society, and that those who fill it with propriety, should be men and women fearing God and hating covetousness. May this be remembered, and a weighty attention given by such Friends as are chosen for elders, to the other qualifications mentioned by the apostle, 1 Tim. iii. that so they may be as bright and shining lights.

Next day, I was at Springfield monthly meeting. It was large, but exercising. I had close labour, as things opened to me; particularly on the subject of answering the queries too superficially. I gave them my sentiments concerning the practice of preparing answers before the meeting in a united manner considers its situation, and deeply ponders on what should be written, in reply to each query: believing it to be a weighty business, and that the most weighty manner of proceeding in it, will be most acceptable to him who seeth not as man seeth.

4th. Being first-day, I was at Springfield again,—a favoured season. At the close, a meeting of ministers and elders was held. The queries were read, and the answers formed in the meeting, in a very solid manner: several Friends acknowledged it to be the most satisfactory conference they had ever held on the occasion. Next day, I was at another select meeting at Deep River; a very trying time to me: but he who never faileth his humble servants was near in the needful time, and gave me strength

to plead his holy cause; for which I felt humble thankfulness to the God and father of all our mercies.

6th. I had two favoured meetings among a people called Nicholites. The first was largely attended by others; but at the close I requested a meeting with them and their children by themselves. In about half an hour they came together, and a solid instructive season it was. They appear to be a plain, sober people,—are reputed honest in their dealings, and otherwise maintain a good character.

9th. The select Quarterly meeting was held at New Garden, and next day, that for business; in which I had much close labour among men and women: touching upon some customs which are inconsistent and hurtful. Although the meeting held late in a long day, it did not seem tedious to me, being engaged in the service of a good Master, who rewards with a peace of mind which the world cannot give nor deprive us of. Blessed be his glorious name forever.

11th. I was at New Garden meeting; being the first of the week, there was a large concourse of people; but I was nearly silent among them. In the afternoon I had a meeting appointed for the youth, select from the aged, parents and heads of families; the largest ever seen in the place. It was an humbling, favoured season to many of the youth, who sat solid and quiet, and it ended satisfactorily. A large number of young people came to take leave of me with tears in their eyes. Those favoured seasons are cause of humble thankfulness to the Lord.—Next day, I had another satisfactory meeting with the Nicholites, held in a barn. I was also at New

Garden week-day meeting; at the close of which, I requested parents and heads of families to stop; which they did; and we had a highly favoured season, that tended to promote a mutual love and nearness among us; in which we parted. Some not of our society signified their unity with my service, in writing; notwithstanding I had to point out the inconsistency of many things which prevail in the land.

15th. I parted with my kind friends where I had lodged, Timothy Russel, his wife and little daughter, in much nearness. Several dear young women came to take leave of me; and as I have to live and travel in a way very different from my brethren whom I love,—they brought with them such things to supply me with, as they thought I was free to make use of; having to travel nearly a hundred miles through a country where no Friends dwell. So I set out from New Garden, and in two days, reached a place called Banister, in Virginia, where, on first-day, I was at a large meeting. The people seemed to come from all quarters, perhaps some from curiosity, and the house did not appear to contain more than one third of those who assembled. It was a favoured season, and the solid deportment of the people induced me to believe it had a good effect on many minds. Let the praise be given to our holy Helper, for nothing belongs to man;—the best of us being but as the saw in the hand of him that shaketh it.

A black man proposing my having a meeting with the black people; after weighing it, I was easy to have notice spread for one to be held that afternoon; which was accordingly, and a large number of blacks with some white people came together. It proved

to be a favoured time to these poor creatures, and I could say I was thankful that my way opened to be among these people, both black and white.

The following circumstance relating to Friends' meeting at Banister, I think worthy of notice. It had been dropped for many years, and the house was much decayed: but a religious-minded young woman, named Elizabeth Hendrick, rather more than eighteen years of age, believing it her duty to go to the old meeting house and sit down by herself, went regularly on meeting days for that purpose; none knowing where she went for a time. At length, she informed her sister and one of her friends, that she could not be easy any other way, tho' she sat there alone. When the matter came to be known, some people laughed, and others mocked, and even her parents thought it strange. But as she kept steady, and maintained her integrity, at length her sister and one more came and sat with her. From this small beginning, the numbers increased, till a respectable meeting was gathered, and is now held and kept up to good satisfaction. The said young woman appears to be a worthy member, and is now at a school kept in Friends' meeting house at Hill's Creek, which I visited to my comfort and satisfaction.

20th. We had a large and satisfactory meeting at Hill's Creek, and a smaller one next day, at Seneca. 22nd. At South River; to which many black people came; it was a favoured season; after which, some of the poor blacks came to take leave of me with tears trickling down their cheeks. After this, I was at Upper Grove meeting, to which also many black people came.

26th. Had a meeting about ten miles up the creek. at James Jackson's, in the mountains. He and his family profess with us; but the people of the neighbourhood appear to be very much of strangers to Friends and their principles. I had my certificate read among them to satisfaction; and was glad I went to see them. Some of them wished the Lord might bless my labours.

Some considerations on the subject of raising such large quantities of tobacco, have been exercising to my mind. As tobacco will not make clothing, nor bread for their families, I suggested that it might be well for the planters to think of spending their time and labour to a better purpose, or towards raising what would feed and clothe their families; without encouraging the extensive trade in tobacco, and the importation of foreign goods, on which a duty is laid, and much of it applied to purposes inconsistent with our holy profession. I was concerned to treat on this subject at Goose Creek preparative meeting, and told Friends I thought raising tobacco and distilling spirituous liquors, with the free use of them, were much alike. I also advised them to be content with the products of our country, and to refrain, as much as may be, from the use of imported, foreign goods, and the encouragement of foreign trade.

30th. I was at Upper Goose Creek preparative meeting. The careful manner which Friends manifested in reading and answering the queries, afforded me satisfaction. Next day I attended a conference of the select members in the morning; and after it the monthly meeting of Goose Creek; where under a measure of Truth's authority, I had some close

labour, among both men and women Friends; but all ended well.

7th month 2d. General notice having been given, I was at Goose Creek meeting on first-day. It was said to be the largest gathering of people ever seen there; but it was my lot to sit in quiet silence among them, which some wondered at. Not feeling clear, I proposed another opportunity at four o'clock. This was also a large meeting, composed chiefly of those not of our society. It was a season highly favoured, with which a number expressed their satisfaction. Next day I went again to Hill's Creek, and visited Susanna Davis's school. She had nine scholars; and from the great improvement they were making, I was convinced of the advantage of small schools, well managed. I write this for the encouragement of parents and young Friends, male and female, who may incline to that occupation.

I next attended the preparative meetings of Seneca and South river; and also a conference on the state of things among the select members; then the monthly meeting at South river. In these meetings I had some close labour, but through favour, had good satisfaction.

9th. Attended the first-day meeting there, and had a meeting with the black people in the afternoon, as also another with the slave-holders. They were all large, and it was a solemn day to many minds. Blessed and magnified be the holy name of the Lord, who from time to time is pleased to renew the bow in my hand, and to give victory in the Lamb's warfare. After this, I spent two days in visiting the black people, there being about twenty families in this place. I found great tenderness in some of them,

though they seem to be in a neglected, degraded condition. Custom has a powerful influence. The black children were half naked and dirty, for want of proper care in their education; while the children of the white people were arrayed in gay and costly clothing. On this account I treated closely with some of my fellow-professors, who had blacks about them, and under their care.

On the 12th, I had a meeting with the black people in the morning, at Lynchburg, a small town on James' river; and a large public meeting there at eleven o'clock. This was attended by many gay people who seemed to be of high life, but not much acquainted with our way of worship. It was a favoured season, and ended, I believe, with no dishonor to the cause of Truth. Next day, I was at the week-day meeting at South river, which I thought a solid time. I then visited a sick woman, the wife of one called an overseer, or slave-driver. Here I was afresh tried, on seeing a number of naked black children, boys and girls, come out of their mean houses, some of them nearly half grown. The same day, as I rode on the way, my heart was affected on observing the appearance and usage of the poor slaves, by hard-hearted slave-holders.

15th. I attended the select Quarterly meeting at South river, and laboured among my friends for the advancement of the cause of Truth; next day, was at their first-day meeting, said to be the largest ever seen there: it was composed of black and white people; many of the latter appeared to be persons in high life. But it was a season highly favoured. Truth was in dominion over all; and many hearts were tendered. Blessed be the name of Israel's God who never fails

to be with his truly depending children. In the Quarterly meeting for business, I had to revive our ancient testimonies respecting simplicity and plainness (which are much departed from in these parts) and to treat on the corrupt root of pride, that appears by introducing new fashions in dress, house furniture, sumptuous tables, costly vessels and other things. I also was concerned to touch on the practice of calling children and others by nick-names, such as Jack, Harry, &c.

I believe the principles and testimonies of our worthy predecessors, in relation to simplicity and truth, will not be lost; but the Lord will yet raise up those who will maintain them, and hold them up to others in various little branches, as relates to the use of outward things.

In some of these meetings, I was concerned to hold up to view the dreadful effects of war, and the injurious treatment of the poor native Indians, which from time to time they have suffered from white men intruding on their lands, without fair purchases; as also by sending out companies of armed men to destroy their innocent women and children.

My simple plain dealing seemed to gain place in the minds of many, and love increased; so that many both black and white came to take leave of me, with marks of sincere affection.

Not feeling myself clear of Banister, I again went there, and had another large meeting, in which Divine favour was manifested, and much tenderness appeared; so that I have a hope the blessed Truth will gain ground in this place: it being now concluded to build a new meeting house at Banister.

Travelling about fifty miles, I came to a part of Virginia, where I had a number of meetings in private houses, chiefly among a people who were very much unacquainted with the manner of holding Friends' meetings. A number of such as appeared to be of high life, and many others, seemed to be much humbled, and tendered in spirit. Several of these were highly favoured opportunities; some confessing they had not heard the Truth so declared before; and generally ended to satisfaction. It was humbling and comfortable to me to believe that a good savour remained in the people's minds.

26th. I travelled about thirty-five miles to Gravelly Run, and was at their meeting next day, in which I had much close labour in the cause of Truth. After this I felt low in mind and was much stripped. I have but few silent meetings in this journey, though some of the largest have been so, and much disappointment given to such as had great expectations of hearing preaching. But I have believed it was right.

I next had a meeting in the court house at Petersburg, on James' river, to which a considerable number came; some of note, and others of a loose unthinking sort, as to any good. I had close plain doctrine to deliver, which gained their attention, and I believed some of their hearts were tendered, and the meeting ended well.

When I was among those called Nicholites, in North Carolina, I observed they had nine queries, which in substance were much like ours: these they read at times in their meetings. The last one was this: "Are friends careful to bear a steady testimony against slavery and oppression, in all its different

branches; endeavouring in every thing to do to others as we in like case, would have others do unto us." I thought that as far as they see, their order seemed commendable.

29th. We poor travellers, as pilgrims and sojourners, meet with many proving seasons, which, no doubt, are all for our good, and that we may be kept humble, so as not to have any confidence in the flesh. I have often to acknowledge the goodness of God, in preparing the way before me, and being a present helper in every needful time. May I bow low before him, and wherever I come be engaged to do his work faithfully, come on me what may come. Blessed and magnified be his great and glorious name, saith all that is alive within me.

8th month 1st. Have been at meetings at Curles, on James' river, Wain Oak, and Skimeno. At the last I had close labour, pleading with the different ranks of the people, against the prevailing customs of the world that lieth in wickedness, and touching on divers appearances of pride, inducing some to be more concerned to adorn their heads than their hearts, and their bodies than their immortal souls;—also advising them to make a suitable preparation for a dying hour, so that none may miss of eternal happiness. The meeting ended to satisfaction. Next day, I was at their preparative meeting. Then crossed the river at James-town, and travelled on till we reached Jack Swamp in North Carolina. In this journey of nearly a hundred miles, I was renewedly confirmed in a belief that I was in my place; and, having left my home with desires to do my great Master's work faithfully, I felt devoted wholly to the Lord.

5th. I attended the monthly meeting at Jack Swamp, and found a few tender-spirited Friends, though some others seemed hard to reach. At the close of the meeting a Friend stood up, and said that if what had been said was not observed, it might lie heavy against them in a day of trial. On first-day, the 6th, I was at their meeting again.— Here also I had much close labour in the cause of Truth, in a measure of that authority which produces boldness. I then had meetings at Vicks's, Black Creek and Stanton's; the last so large that more than half the people could not be accommodated in the house, so they prepared seats without doors.

The wearing of my beard, I believe, hath been of great use in the cause I am engaged to promote; for I apprehend thousands have come to meetings where I have been, that otherwise I should not have seen; many being induced, in great measure, to come on account of my singular appearance. And yet many of these have been among the most tendering seasons. At this place, a number of gay people were observed to weep, and some who had never been known to come to a Friends' meeting before, were seen to shed tears. After meeting closed, a person who had been much tendered, came to me and said, "you have this day spoken the truth, for I have witnessed it to be so." Let the Lord alone have the praise of his own work.

11th. I had a small, poor meeting at Johnson's. The oppression and corruption attendant on the practice of holding the poor blacks in slavery, I believe, occasions a great increase of wickedness among the people, both older and younger. The children of

slave-holders are often trained up in a way to domineer and tyrannize over the poor slaves, and in many instances, they speak to them in as disdainful a way as they do to their dogs; which I have often been grieved to hear.

On first-day, the 13th, I was at Black Water meeting, very large, and unsettled for want of room; but I was nearly silent. My desire is not to move without a commission from my divine Master. Next day I attended the Quarterly meeting held there. It is the custom for men and women to meet in their separate apartments, without opening the partitions; and after a proper solid pause, to move on their business, without breaking up, or going out. This I have approved of, in order to prevent unsettlement. But it was a laborious time, especially in the women's meeting. I was concerned to speak on the prevailing, weakening fashions and customs of a corrupt world, which too many, under our name, are following or running after.

As there was not sufficient room in the meeting house when I was here before, for those of other societies to have seats, I proposed a meeting for them only; and notice being given, a large collection assembled next day, both white and black. It was a favoured good meeting, and ended to the honour of the blessed Truth. I was ready to say, Good is the Lord; let none despair of his mercies. He was my shield and buckler, as at other times, conquering all the Goliath-like spirits; for it was a humbling season. Praised be his great and worthy name.

Having been at Burleigh last fall, I was there again on the 16th, being their preparative meeting. I thought the life of religion was in a low state, and

as I found them, so I left them; and next day was again at Petersburg, having a large and solid meeting in the court house. Though none of our society live in this town, yet I was thankful that I was there, under a belief that the opportunity tended to the honour of the good cause.

18th. The monthly meeting at White Oak Swamp having been adjourned on my account, I attended it; when the queries and answers were read: I was also at a conference of the ministers and elders. There appeared too much form, and too little of the substance of religion among them. Next day I had a meeting at Black Creek, which ended well. I have many satisfactory opportunities in families as I pass along; there being a few hopeful youth among Friends.

20th. Being first-day, I had a meeting in Richmond, held in the morning in a small house that Friends had prepared. It was a solid, favoured time. In the afternoon, had another in a large room in the state house, to which I believe the greater part of the inhabitants came; and many I thought, were measurably tender. Next day, I had a third meeting in Richmond, not so large, but many attended, and it ended well.

I have many baptizing seasons as I pass along from place to place, by reason of the abounding of sin and hardness of heart among the people. But I have a hope that some of my close labours to promote the cause of Truth, in these parts, will be as bread cast on the waters,—found after many days; and to some, perhaps, it may be as a nail in a sure place.

23d. I was at the preparative meeting at Genito;

and next day at that of Cedar Creek, where I had close labour, under an apprehension that many wrong things have got in among Friends, and too few to gainsay them by life and practice. I also visited their school at Cedar Creek, in company with a committee appointed by the monthly meeting to extend care respecting the scholars' improvement in learning. On beholding the state of things here among Friends, I had some serious considerations on the subject of an education, suitable for the children of Friends. I believe it to be the duty of parents and guardians, according to our profession and discipline, to guard the young people and children against the corruptions that are frequently imbibed at schools that are not suitably regulated, or that are kept by tutors unacquainted with the discipline of the cross of Christ.

On viewing the books in use among the children of this school, hearing some of them read, and observing their lessons, with what they were taught, and also on conversing with the teacher,—my mind was brought under close exercise and concern. I feel a freedom to make this general remark, that I believe such books are not fit to be used in the instruction of Friends' children in their tender years, nor even to be commonly read by Friends,—which contain instructions or directions how to carry on arguments like lawyers, priests, or legislators; nor such as relate to the exploits of warriors; with many other pernicious things that are published in print. I think, above all other matters, our children should be instructed early that it is their duty daily to live in the fear of the Lord, and to press after purity of life and manners; and that they should be guarded

against the corruptions that are brought on by connexion with the spirit of the world. Yet I think it very right to have them properly instructed in true spelling, reading and writing the English language; so that, if otherwise qualified through the operation of Truth on their minds, they may be fitted for clerks, and other services among their fellow-members, when necessary: also, that they be taught the knowledge of figures in arithmetic, so as to enable them to keep, and cast up accounts.

Thus much in a general way, may be enough of school-learning for our children, according to my view of things; and especially to accustom them early to a steady course of industry,—teaching them to wait on themselves, and to depend on their own care and labour to supply their necessities: also, for the sons of Friends, when grown up towards the state of young men, to learn husbandry, or some of the useful trades, and common handicraft employments;—without leading them on in the expectation of inheriting large estates, or indulgence in high, luxurious living,—extensive trading at foreign places, or markets, or living at the expense of the toil and sweat of the poor of the land, or other degraded and oppressed fellow-creatures.

It is indeed hurtful to the welfare of our precious youth, that wrong impressions and desires be allowed to take early place in their tender minds, or that they be suffered to grow up in habits of idleness and vain amusements,—or, in the expectation of an easy, idle way of living, without labour or industry. Such is my sense and judgment; and I feel most easy to leave the substance of my views in writing, in order that my testimony to the necessity of an early, re-

ligious care to prevent hurtful impressions on the minds of dear little children, or those advancing to riper age,—may be seen and read when I am dead and gone. How important is it, that our offspring be wisely instructed and brought forward, so to walk in the way of holiness that their latter end may be peace with the Lord!

After attending a select meeting, and the monthly meeting at Cedar Creek, in which I had close labour, I was at their first-day meeting, where the largest concourse of people came together that were ever seen at the place before. It seemed like a kind of fair, where they had strong drink and water-melons for sale, (which is said to be common at this season of the year.) Here, great rudeness and unbecoming behaviour appeared,—to a degree that I thought I had never before observed at any place of public worship; and yet there were a few who seemed to behave solidly. I told the people it was by no means becoming the occasion we met upon to show such rude and light behaviour; and that I was desirous to have another meeting in the afternoon, hoping for better conduct among them. I also told them I was afraid the sin which was committed out of doors was more than all the good done by coming together. What I thus said in the hearing of the people, appeared to have a good effect, for, in the afternoon, we had a solid, and in a good degree, satisfactory meeting.

28th. I had a solid opportunity with ministers and elders, in which I had much close labour for promoting the cause of Truth among Friends in this part of Virginia. I thought the love of the world, and liberty in wrong things, were rather prevailing,

even among those of the foremost rank. This I had, in an honest and plain way, to lay before them, and to invite them to consider what would be the consequence if such as these should give way: for preaching one thing, and practising in a different way, would be hurting the cause, and rendering such as the salt which had lost its savour, henceforth good for nothing.

9th month 1st. After a meeting at Caroline, I had a solid and satisfactory one at Stafford; and went on to the upper part of Virginia, where I had a good meeting at Southland. The day following was at Culpepper, where I had another favoured meeting; in which I told the people that perhaps they had tried all things, except that of being *right good*, and I would have them come and try that; which, no doubt, would bring comfort to their souls. A person who was there, afterward expressing his satisfaction, said it was the plainest doctrine he ever heard preached. He wished me well, saying, it was the main thing to be right good, and not by halves; for he believed that would not do.

My mind has been seriously affected on considering the widely scattered situation of Friends, with this belief that they are too much so for the honour of Truth, and the good of their children. For, if Friends had been contented with less of the riches and honours of this world, seeking truly the honour of God, and the good of their own souls,—less land would have sufficed; and we might have lived more like one family.

I am often seriously affected with the oppressions and wrongs done to the poor Indians and negroes; many of whom have been destroyed. If the blood

of Abel cried from the earth that opened her mouth to receive it, and reached to the holy ear,—how loud will be the cry of the blood of so many thousands of the Indians and negroes, who have been slain in this land? And have our hands been clear of being accessory thereto, if the Indians' lands have been coveted, and many under our name so soon have been ready to follow the armies that have destroyed men, women and children without mercy, in order to get possession of their lands?

5th. I had two meetings; one at Crooked Run, the other at Mount Pleasant. The first was large, and in it I had close labour for my great Master's cause. The general customs of the people are vain; and the cause of Truth seems to be at a low ebb.— This makes it hard for the few to stem the current of this world. I said, what will become of those little ones, whose delight is in the ways of the Lord? They must endeavour to take shelter under his holy wing; which is a safe hiding-place for the righteous in every time of trouble. Jerusalem is a quiet habitation, a refuge for all the little ones, and babes in Christ.

Next day I had a meeting at Centre, near Winchester, in which some tenderness appeared. Then rode about twenty-five miles towards the Allegany mountains, and lodged at an inn, where we were kindly entertained. The people here seemed fond of music. After one began to play on a fiddle, I told them it would be more agreeable to me, if that were laid by. This was readily done, and they excused themselves. In two days, with hard travelling, we got over the mountain to the Glades, or Sandy Creek, where we had a meeting. Thence to Beeson-town,

in Pennsylvania, and had a meeting in which some solid countenances and tenderness appeared.

On the 11th, we reached Redstone, and had a large meeting in which I had much close labour, which seemed to be solidly attended to. I thought I clearly saw the people, as if they were going from Jerusalem to Jericho; and, as I told them, from better to worse. Some said afterwards they were afraid it would be said I had been informed, as I had spoken so plainly to the state of particulars there.

13th. A large meeting at Sewickly, and one next day at Providence; both exercising. In these parts, the love of the world, and too much free conversation on transitory things, I believe, greatly hinder the promotion of solid truth among its professors. I had to mention that such a flow of discourse on worldly things was burdensome to me. I find my peace consists in doing my Master's work faithfully, leaving the event to him, to set it home to the hearts of the people, as he sees meet. I hope my labours will not all be lost.

After a meeting at Centre, I was at a general meeting for the members of Redstone monthly meeting by themselves. It was large and a season of favour. It seems to me they have in too general a way, come over the western mountains to settle, for the sake of this world's treasure. Many of them appear to have obtained this, and are eagerly pursuing after more. Their minds are so overcharged with cares of this kind, that the better part hath been wounded, both in parents and children. A great part of their conversation is about *more land, new countries, and the things of this world*. I laboured to turn their minds to a consideration of their lat-

ter end, and to make suitable preparations for a death-bed; greatly desiring they might not put off a work of such importance until the evening of the day, lest any should be found in an unprepared state.

17th. Crossing the Monongahela river, I had a meeting at Fallowfield in the morning, and another at Pike Run in the afternoon; in which I had more exercising labour. There seems to be few faithful labourers; too many are like those who worship the works of their own hands, and bow down to what their own fingers have made. Are there not among the people, lords many, and gods many; no better than those formerly made of wood and stone? Doth not the language of conduct speak so; however some may have been favoured in times past? These sentiments, though left by a simple man, may be pondered hereafter.

It is with sorrow of heart that I have reflected on the condition of places where I have travelled, from whence the poor Indians, by force and arms, have been driven from their natural right; notwithstanding an agreement early made with their ancestors, as I have understood, that the Blue mountains should remain to be a boundary between them and the white people, so long as the sun should shine, and the waters run. But, contrary to this, and other solemn covenants, how have the white people, from time to time, trespassed, by settling over the bounds, without the Indians' leave! And, instead of redressing their frequent complaints of injustice, how have powerful armies been sent into their countries, burning their towns, destroying their corn, and cutting in pieces their innocent women and children! Thus have our

poor fellow-creatures been treated, and driven still farther back into the wilderness. And though, after such forcible possession, some kind of purchases have been made, for much less price than the reasonable value of the Indians' land, and they have been obliged to take what was offered them, yet, how far it is justifiable in my brethren, after such cruelty, to be the eager purchasers of lands obtained as aforesaid, has been a subject of serious weight and concern with me. Would it not have been better, if we had maintained the credit of that noble testimony against war and bloodshed, by doing unto others as we would have them do unto us in like case? And would not our light then have shone as a morning without clouds, and the knowledge of our principles have spread much more than has been the case; and we should not have become so mixed with the world and the corrupt spirit thereof.

18th. I had a large meeting at Westland, for all the members of that monthly meeting; in which I was silent, yet believe it was a profitable season. At this meeting I took leave of my friends in near love and affection; having laboured about ten days in the Lord's cause on this side of the Allegany mountains. Next morning, I set out on my return to Virginia, feeling low in body and mind. In two days, we travelled through a rough mountainous way, about one hundred miles, to a place called Bear Garden, where next day, the 21st, I had a meeting; another at Back creek the 22d, and one the day following at the Ridge. These are mostly small meetings of Friends.

After attending Centre meeting, near Winchester, on first-day, I was next day at Hopewell monthly

meeting, in which I had opportunity tenderly to labour among them, in close, plain dealing, as the state of things appeared to me. I told them that business once well done, was better than twice illy done; and gave them my sentiments on a superficial way of answering the queries, and pointed out the danger of a light or hasty manner of treating weighty subjects, and doing church business. I also attended a meeting of ministers and elders at this place, and had further close labour respecting wrong things that had crept in amongst this class; which seems to be a principal cause of degeneracy prevailing among other members.

9th month 27th. This day, being sixty-six years old, I was at Middle Creek meeting. Thence taking meetings at Bull Skin, and the Gap, I attended Fairfax Quarterly meeting of ministers and elders, where I had some service in a line of plain dealing. After two meetings on first-day, one at Goose Creek the other at South Fork, I was at the Quarterly meeting for business at Fairfax. I thought here was much needed to be done, and few to put a hand to the work. The harvest is great and the faithful labourers very few. I was enabled to stir up things to the bottom, both among men and women Friends. A large youth's meeting was held the day after the Quarter, in which I was silent. At the close thereof, the select members stopped together, and it being a parting season, I had some close hints to deliver concerning superfluous dress.

I then travelled towards Indian Spring in Maryland; being very low in mind, which I believe is permitted in wisdom, and is beneficial to me.

10th month 4th. Had a meeting at Indian Spring, and another at Sandy Spring, next day: in good measure comfortable seasons. The day following, had an exercising meeting at Bush Creek in Frederick county, but some tenderness appeared, more especially among the youth. Too many of the elder rank seemed to be turned to the love of the world, which prevails in this land. Prosperity hath opened her doors. The people have been striving to get rich, and are building fine houses, getting rich furniture, and seem to think these come through their own industry and good management, as they term it,—thus foolishly forgetting the great Giver of gifts. This disposition, wherever it takes place and in whomsoever it prevails, chokes the good seed.

8th. Being first-day, I was at Pipe Creek meeting. The people sat solidly, and I had some service in the Master's cause.

The following observations and judicious remarks of an aged, worthy woman, concerning the tender constitutions of young women, I think right to preserve, as being worthy of notice, and similar to my own sentiments. She said many who were delicately brought up, were supposed to have weak nerves, and to be in want of medicine; but she believed if those girls would not sit up unseasonably late at night, and would use themselves to rise early in the morning,—make their own beds, and stir about in business,—in many instances it would be likely to be the best remedy for weak nerves;—they would be more healthy,—have fewer complaints of weakness, and have less occasion to apply to doctors.

A person in Maryland gave his opinion on the bad effects of slavery and raising tobacco;—That they had almost ruined a good country: for, by those two things, much good land had been worn out, and many slaves very cruelly abused, if not murdered. To which I may also add, that I believe the land mourns on account of the barbarous and cruel usage of the poor slaves. If the blood of one man, unrighteously shed, in former days, did cry from the ground, and reach the ear of Almighty Goodness,—what must be the cry on account of so many thousands, who are the workmanship of the same just and compassionate Creator, and who are treated in an inhuman manner, so that great numbers of them perish by the hands of white men? And hath not this moving scene of barbarity been too much winked at by us? I say, by us—for who of us have sufficiently washed our hands in innocency, in regard to this people?

On the 9th, I travelled from Pipe Creek northwardly into Pennsylvania about thirty miles to Mohnallen, where I had a meeting next day; and one the day following at Huntington. The next was at Warrington. Some of these were favoured meetings, large and solid. But in passing from one place to another, I often feel so stripped and poor that I sometimes think it scarcely worth while to put Friends to the trouble of giving notice for the people to come together on my account. And though my friends often express unity with me, they know not the bitterness of my soul. Nevertheless, I at times feel the presence of my dear Master near me; blessed be his holy name, whose tender care has been over me,—keeping my head above the waters,

and opening the way for me to get along, to my admiration.

After a tendering opportunity at Newberry, I had a meeting at York-town, which was in good measure comfortable, though few attended it except Friends. I next had a meeting at the house of Thomas Moore, about twelve miles south of York. It was a time of favour, to the tendering of many hearts. Notice having been given, I was at a large meeting at York in the afternoon. It held till nearly dark, but the people generally sat solidly, and I was engaged in close labour for their good.

Next morning, several Friends coming in to take leave of me, we had a solid sitting together; in which I had some religious service, opening my views respecting a reformation, and living more consistently with our principles and profession, so that our ancient testimony for simplicity might be revived amongst Friends, in relation to eating, drinking and putting on apparel, and that a proper care and concern about these things should not be lost among us. I also held up my testimony against extensive trade in things that come through a corrupt channel, and on which duties are laid that go towards warlike preparations; and divers other smaller things which I have often been concerned to touch upon, in my simple way.

18th. I attended Fawn preparative meeting; where, having no partition in their meeting house, men and women sat together in transacting their business, which I thought was done in too formal a manner. Religion seemed to me to be in a low condition, and the minds of the people too much engrossed with worldly concerns, or too much in

the air. I often have to speak of some things, termed small, with a tender concern for improvement, such as the use of tobacco, &c.

Hence I went to Deer Creek, in Maryland, and was at their preparative meeting; where I met with Zachariah Ferris and John Simpson. I thought Zachariah had good service in the business. They seemed to get over their queries much in the easy way, having their answers prepared beforehand.— This method I have not seen to be best. I have long thought that to speak to weighty business in our meetings for discipline, or to report the true state of meetings in answering queries, according to their real design, requires a measure of the same qualification that enables a gospel minister to preach to the people to purpose.

20th. From Deer Creek I went to Little Falls, and had a meeting in Friends' meeting house there; thence to Gunpowder, and was at a small meeting there. Here, I had conversation with a Friend who had lately been in the western country, called the New Purchase, beyond Ohio river. He gave me some account of the Indians' uneasiness about the running of a line in that country lately, which took more land from them for a considerable distance, than they expected or intended by their conclusion for a sale to the Congress, or government, and which they had consented to make after the army was sent over the Ohio river to annoy them. This relation gave me fresh occasion of concern, on account of the injuries which the poor uncultivated natives have from time to time received from the white people, who profess christianity.

After a small meeting at Bush river, I returned to

Deer Creek, and attended the monthly meeting held there. It was a season of favour, my mind being opened and enlarged in the love of Truth, to speak on divers matters relating to good order, and simplicity of life and manners; especially in the women's meeting. I also was at a select meeting of ministers and elders at Deer Creek. I have believed the cause of religion is in but a weak state among the professors of Truth: yet here and there are sincere-hearted Friends to be met with.

28th. In company with my friend George Churchman, I crossed Susquehanna river, and came to the monthly meeting at East Nottingham. It was an exercising time to me, and I felt not much life or power to labour in the Master's cause. Next day, being first-day, a large collection of people of different sorts came to meeting, and I was assisted in a fervent labour among them in the way of plain dealing. I had also an exercising meeting at Little Britain, the day following; and thence to a meeting appointed at Eastland on my account. Strength is generally furnished me to labour, and to leave the effect with him who can set it home when and where he pleases. I often feel poor and low, and unworthy of the notice of my friends, yet I find no way but to look to the Lord, and keep on; for he is not wanting on his part.

11th month 1st. I was at West Nottingham, and at a meeting of ministers and elders held there, which was a close searching time. Next day had a solid, favoured time at the week-day meeting at East Nottingham. In these parts I have also had some close private labour, I hope to some good purpose, or which may be like bread cast upon the waters, found

hereafter. Taking leave of Friends in near affection, I travelled towards the Eastern Shore of Maryland, and had a small meeting near the head of Sassafra river.

On my way to George-town, I visited G. M. and his wife, who were friendly, kind people, and I had some solid conversation with them. He professed to be of the church of England, and she said she was brought up amongst Friends, but had taken too much delight in gay dress, and frequenting gay company. She said she loved Friends still, and had very seldom gone to the place of worship of the church people, Presbyterians, or Methodists (except twice) altho' she had lived near them; and at these she said she felt nothing but death. She now lived near Friends' meeting, and said she purposed endeavouring to attend it. She further informed me, that she was convinced, if she never made a good Quaker, she should never be any thing else that was good. I was satisfied with my visit, believing a use might arise from such people's having opportunity to be more in the company of Friends.

After this, I was at Cecil and Chester meetings; also at the preparative meeting at Cecil, where I had a laborious time, and close doctrine was delivered among them, on reading and answering the queries. The cause of Truth, in these parts, seems to be in a low state, and I fear things are in a declining way. Thence to the preparative meeting at the head of Chester river, where Friends are few in number; but a large number of other people came in, and it was a searching time.

9th. I went to Choptank meeting. Here also the reading and answering of queries was done in a weak

manner, yet some could say much. I told them that speaking briefly and to the point, as much as may be, in transacting business, was one means of preserving life in a meeting. It is sorrowful to observe professors of Truth so very confident, as to endeavor to carry their points in religious matters, by multiplying words without life. Such a practice is very hurtful in meetings of business, and wounding to the cause of Truth.

Next day I had a small meeting among the Nicholites. I was afraid they were going back into the vain customs of the world, and departing from that humble simplicity of life, which the Lord had once favoured them to see was right for them to practise. I had heard a good account of this people, and had seen some of them in North Carolina who were an exemplary people. But these in Maryland appeared to be going too much into the imitation of the people of the world, in dress, houses, and furniture. I understood they had requested to be joined, as a body, with our society, which I believed would require weighty consideration. After another meeting with the Nicholites, I had a small meeting at Cold Spring, where I thought the spirit of the world had taken so much place, that there was little appearance of religion. Meetings are mostly small in these parts.

Where there are many of the black people in families, it is an injury to the children of the white people,—preparing the way for them to become proud and lazy. The blacks are drudges in the kitchen, where disorder is often apparent, and they are kept at an improper distance, while parents and children remain in a delicate state.

13th. I was at Milford, where I had a more favoured meeting; a number being present who did not profess with us. When such are present, I often have the most favoured times, because there seems more openness than is felt with respect to many of our fellow-members; the cause I must leave. Next day I attended Motherkill monthly meeting, and was engaged in much close labour both among men and women. My valued friend, Warner Mifflin, was with me, and expressed his unity with my concern, and that although some of the doctrine might be like hard sayings, yet it was worthy of notice. I next attended Third Haven monthly meeting, where I was closely exercised in the business. Then had a small meeting at Marshy Creek, and one at Chop-tank. I have but little to say about these two meetings.

In a conversation on the difference that appeared between white people and black respecting long life, an aged man, about sixty, informed me there was but one white man of his age, within twenty miles; while within that distance there were more than twenty blacks as old as himself. This he accounted for, from their different manner of living. Many of the white people lived luxuriously, which might shorten their lives; but the blacks, having coarse and mean fare, might live the longer. In the Southern States, I have understood that black people are commonly longer-lived than the whites, and I believe it is more owing to their being kept on low diet, than to the blackness of their skin.

19th. I was at Third Haven, and next day had a meeting at Bay-side, which many gay people attended, and sat solid, to my satisfaction. The cause of

Truth seems to be in a suffering state here and elsewhere. Both parents and children appear to have a thirst after high living and preferment in the world; which hurts the better part.

21st. I attended a select meeting; and was led to speak of the impropriety of laying out much business to be done on the morning of meeting-days; such as women's having baking, washing and other business to attend to, and men being encumbered with outward concerns. Thus, by going to meeting in a calm state of mind, emptied of worldly thoughts and cares, we may be better prepared to wait upon the Lord for the renewal of our strength, and for wisdom to govern our families, &c. And where Friends are careful to fill their stations with propriety, there will be a steady zeal to make way for our children and families to attend meetings for the worship of Almighty God; that so our conduct in our own houses and neighbourhoods, may become instructive and exemplary to all around us.

After a small meeting at Tuckaho, and being again at Choptank, I went eastward into Kent county on Delaware, and was at a small select meeting of conference at Motherkill; also at the Quarterly meeting of ministers and elders, held at Little Creek, for the Southern Quarter; it was not large, nor largely favoured, as I thought. On first-day, the 26th, I was at Little Creek in the morning, and in the afternoon had a meeting with the black people, where a large number of them was collected. In preaching to these people, I believe a watchful care in ministers is needful, lest we feed them with too many words.— I have thought they need more silence and quietude

of mind; and that a few pertinent hints might often be better than long discourses.

In the Quarterly meeting for business, I had much close exercise and labour, both in the men's and women's apartments. I was led to point out the care that should be extended toward those children of poor people, whether black or white, that are in Friends' families. This subject was so far united with that a proposal was made to appoint a committee to visit Friends and their families, in order to inspect the condition of children under their care, as to clothing, lodging, and with respect to getting them out to meetings, with garments suitable, &c. As these poor children have souls to save or lose, as well as our own offspring, they ought to be treated with suitable christian regard.

28th. Feeling now clear to go homewards, I was at two meetings on my way; the last was at Whiteclay Creek or Stanton, in Newcastle county. In the parts where I have lately travelled, the meetings are generally small. From observations that I have made, I am induced to believe there are too many black people in the families of Friends; and in many instances, this appears to be an injury to their own children. The blacks are considered inferior, and are therefore kept to hard labour in general, while the white children are too much indulged in pride and idleness. I thought it right to tell some Friends it would be good for their children to take their turn in the kitchen, and learn to wash dishes, apply themselves to the wash-tub, the kneading-trough, &c. and learn how to manage household affairs, and to wait on themselves, without having so often to call upon Bets, Nance, or others to wait upon them. I also

proposed that the blacks be taught to spin, knit and sew, as well as their own children; so that all, both white and black, may be brought up with suitable instruction, and thus know how to make a good use of their freedom, when of proper age. In some places, I have seen fine parlours and poor kitchens; which appeared to be the result of bad conduct and poor management, arising from a want of proper care and economy in the education and habits of children.

On the 1st of the 12th month, 1797, I returned to my own home; having been absent nearly fourteen months, and travelled upwards of five thousand miles. Finding my dear wife and other connexions in health, was additional cause of humble thankfulness to the God and father of all our mercies, who hath prepared my way before me in a wonderful manner, and helped me through many baptizing seasons. For his adorable goodness, I feel all that is within me bow, and reverence his great and glorious name. Next day, I met with a number of my dear friends at our select meeting held at Haddonfield. Being thus again favoured to see one another's faces, it was a season of mutual joy: but I felt myself only as a pilgrim or sojourner amongst them, being willing that the Lord should dispose of me as he pleases.

3d. We had a favoured meeting at Newton, where I was glad in being permitted again to sit with my friends, after so many months absence, and believed the flowings of love were mutually felt. Next day, at our Quarterly meeting, I gave in some account of my late journey to the southward, which appeared satisfactory; and I felt renewed cause of thankful-

ness to the Lord for his goodness and loving kindness, in many ways manifested to me in my travels, and in now giving me to feel, in measure, the reward of peace.

11th. After spending several days mostly at home, and receiving comfortable visits from a number of my friends, I attended our monthly meeting, and returned my certificate, with those I had received from Friends in parts where I had travelled.

13th. I still meet with baptisms and low seasons, and have enough to do to keep the anchor-hold of faith and hope. These dispensations are, no doubt, permitted in wisdom, so that none may glory in any thing, save in the Lord, who hath his way in the deep, that is past finding out by human wisdom.

17th. A favoured season at our first-day meeting; in which many of the youth appeared tender, and were brought to consider their latter end with seriousness. The two following days, I spent with some honest inquirers, and in visiting a friend who had been sick, to mutual edification.

Not long after this, I was at a meeting where there was much preaching, but I thought the dead was not raised. Again, I was at a meeting where two strangers were large in testimony; but my mind was under exercise. I believe a flow of words may be spoken very correctly, yet the life and power of Truth be wanting;—and that where there is too much human eloquence, it lessens the weight and service of testimonies.

28th. I have, at times, been led into deep considerations on the state of things, and what will become of our religious society. Too many of the old people seem as if they were buried in the earth, whilst

their children are flying in the air. I mourn because of the increase of excess and superfluities, fine houses, rich furniture, with much gay and fashionable clothing, and luxury in eating and drinking. These things appear to be growing, even amongst Friends, altho' warning after warning, by sickness and death, and seasons of stripping after stripping, have been dispensed. The sound of mortality has been heard to speak loudly of late; and many widows and fatherless children are to be found in our land. Yet is not the state of things in our society rather growing worse than better? What can be done for the reformation of this people? Must a rod of chastisement come closer home, and be permitted to thin the inhabitants, until they learn righteousness? If so, and the people repent, no doubt the Lord will again show mercy, as he did to Nineveh of old. But in beholding the abominations of the times, my spirit is oppressed and afflicted, and I am ready to query, Who will stand for the Lord's cause?

1st month 8th, 1798. Having been engaged for several days in visiting some neighbouring meetings, and also a number of widows and fatherless children, with whom I felt near sympathy,—I attended our monthly meeting; in which I laid before Friends for their consideration, a prospect which at times I have had for near twenty years past, as though it might be required of me to cross the sea in Truth's service. It being a weighty matter, the meeting concluded to defer the further consideration of it, with which I felt satisfied, witnessing a measure of sweet peace for having thus given up to open my concern, and a willingness to leave the event.

Next day, I had some close labour at Woodbury

monthly meeting, partly on account of the superfluous workmanship in the building of the addition to their meeting house. I believe our backsliding and gradually getting into the spirit and ways of the world, are displeasing to the Lord. Our faithful predecessors were called to deny themselves of superfluities and come out of a worldly spirit, so as to bear testimony to plainness and simplicity, as most becoming the holy example and doctrine of the cross of Christ; and we also are called to the same testimony. I also had to speak of the growth of pride and superfluity in other buildings, and riding in fine carriages which have paintings of different colours, and carvings that occasion them to be more costly, and not more useful. These and many other things speak the language of worldly-mindedness; and thus people are led on by degrees in the broad way to Babylon or Egypt, and get into a state of confusion, by thirsting after worldly honours, and following the customs of the world.

14th. We were visited by our beloved friend, Elias Hicks, of Long Island; his company and gospel labours at our meeting were very acceptable and edifying.

20th. I have, in my usual way, for several days, been visiting the afflicted, with many of whom I have a near feeling of tender sympathy. I wish my friends would oftener give up to go and sit with these in their trials, and sympathize with them in their afflictions; for "blessed is he that considereth the poor: the Lord will deliver him in time of trouble."

2d month 5th. I attended Philadelphia Quarterly meeting, where I had close labour. I was fearful

that the speaking to business of some, was not so much in a weighty line to forward the work, as to display their own human wisdom.

Not long after, it was opened to me with a degree of clearness, that human learning and study were not sufficient to qualify a man to be a doctor of physic; but that to be truly skilful is a divine gift; and I am more and more confirmed in the truth of it.

12th. At our monthly meeting, my prospect of crossing the sea came again before Friends, and tho' much unity was expressed, yet it was concluded to be most safe to let the matter rest at present. This occasioned me deep feeling of mind, with humble desires to know the cause of the stop. I had felt sweet peace in laying my concern before Friends, and therefore could scarcely reconcile my own feelings with those of my friends, when the meeting came to its conclusion. But as I kept quiet, in a few days my mind became fully satisfied and comforted, and I could say, Good is the Lord; his ways are out of the reach of human wisdom, and past our finding out; therefore we need Divine wisdom to give us understanding. The prospect of a visit to England was so weighty on me while I was in Carolina last summer, that I was afraid I could not properly attend to the concern I was then engaged in. I now believe that by laying it before my friends it was that I might obtain relief from the burden, and be better qualified to perform the remainder of my day's work in my native land. When these views were opened, as I believe, in the true light, Oh! the sweet flowings of the Lord's goodness which I felt, my tongue is unable to express. Glory be to his holy name, under a sense of his great mercies.

I continued my visits to the poor and afflicted, and believe there are many as in the high-ways and hedges, and some are almost ready to be invited to come in to the marriage feast. I believe these are they to whom I am sent to tell them all is ready, so that they may be encouraged to come and partake of the supper.

On the 19th, I was at a Quarterly meeting held at Woodbury, at which were a number of solid Friends from other places. It seemed to be my business to mention close things, as much as some could well bear, respecting a party spirit, that doth now prevail almost throughout the land. I was led to caution Friends against being concerned in making a party, or joining with a party spirit, even though it should interfere with their outward interest. Party spirit has a strong tendency to break the unity, not only in kingdoms and nations, but in neighbourhoods and families, and even amongst us as a people, to our shame and reproach, and to the lessening of the dignity of the high profession we make of promoting peace on earth and good will to all men. Oh! that Friends would live up to their principles, the principles of Truth, which are against all wars and strife! Then, I believe, we should have no suffering cases to bring forward. The military people would not exact, or call on Friends for any military services. Had we lived up to the principles of peace on earth and good will to men, it has appeared clear to me that we should have been set over their heads and out of their reach.

But while members of our society are so much in love with the world, and so full of the spirit of party, it is difficult to live at peace in our own minds

with all men. This uneasy disposition puts us into the hands, or subjects us to the power of unreasonable men, to do with us what they may be permitted. Alas! for the poor nominal Quakers! But such as stand firm, and suffer patiently to have their property taken from them, however wrong the conduct of the military officers may be, I believe such sufferings may turn to our good, by weaning us more from the world, and turning our minds towards heavenly things, and to seek those riches that fade not away.

3rd month 23rd. It has, for some time, been a season of poverty and suffering to my mind. My public service is sometimes to disturb the false rest of those that are at ease, in a state short of the true rest; and I have to speak of some indulgences and customs that are creeping in among those who are considered of the foremost rank. But if, through all, I may be enabled to keep my head above the waters, I shall esteem it a favour from my God.

31st. It continues to be a time of deep mourning, look which way soever I will. If I look towards this world, there is envying and strife amongst the people, and if I look toward the Lord, it seems as though our ways displease him. But I will strive to take refuge under the Divine wing of preservation; believing that to be the only safe hiding-place, whereunto the righteous can flee and be at rest in seasons of trouble.

4th month 9th. I have lately visited several monthly meetings, and had some service therein.— I have had to mention some things which I believe are superfluous and improper to be used among Friends; among which is that of giving children three names; in order, as some say, to keep their

kindred in remembrance: and some put in a simple letter between the two names. The rich sometimes use a plea for this, to distinguish where there are two of one name: but I think I have seen that the general motive for these customs, is out of the simplicity of Truth. In like manner, some fashionable words come into use among Friends, which, if we are not careful to maintain the watch, will be found to savour of the wisdom of this world, that is foolishness with God.

17th. I have for days past, had much close labour in dealing with some of my neighbours who have been likely to spend much in going to law with one another; and I hope some benefit will arise from my endeavours to have their matters settled. It hath always given me pain to hear of people spending money in going to law; believing that where a christian spirit prevails, almost every matter of difference may be much better settled by the parties choosing arbitrators themselves.

At our monthly meeting, I mentioned a desire I had to be at the Quarterly meeting of Friends held in Baltimore, the Yearly Meeting to be held in Virginia, and to attend some meetings I had omitted last summer; which was so far united with as that liberty was granted me to proceed as the way might open; so on the 21st, I took leave of my dear wife, in near love and sympathy, and crossing the river to Philadelphia, I attended a sitting of the Yearly Meeting's committee on Indian affairs. Next day, I was at Darby meeting in the forenoon, and in the afternoon had an appointed meeting at Springfield.—Thence I went on and had meetings at Chester and Providence, which were large. I think I have seen

with clearness, that the Lord had a service for me in pointing out so narrow a path for me to walk in, particularly in that of wearing my beard. I have now travelled extensively over this continent of North America, and from the largeness of the meetings, in general, where I have been, I suppose I have seen thousands of people whom I should not have seen, but on account of my different appearance from most other men. This has been a comfort to me, because I wanted to see the people for their good.

Then taking meetings on my way, I reached Baltimore on the 3rd of the 5th month, and was at their preparative meeting. Life and power seemed to be wanting, and I thought there was great need of faithful labourers here. I stayed several days in Baltimore, and had some profitable labour in several families; pointing out divers things inconsistent with the testimony of Truth, and the profession we are making. I likewise had a solid conference with some Friends who were going on a religious visit; and expressed my concern that precept and example might in all things correspond; for I thought the carriage in which they proposed to ride, savoured too much of fashion, according to the custom of the world. I was afraid it might be a means of hurting their service, by wounding some tender minds, and strengthening the hands of others who are ready to catch at every thing that may be used as an excuse for their own deviations.

7th. I attended the Quarterly meeting, in which I was enabled to labour in humble fervency of spirit, feeling the Divine presence near for my support. — After which I went on through Virginia to Cedar Creek in Carolina, where I attended their monthly

and select meetings. Thence back to Richmond in Virginia, and had two very large meetings there, both solid opportunities, in which I hope no dishonour was brought on the cause of Truth. I also visited the few Friends who reside there, to pretty good satisfaction; then rode to Robert Pleasant's, and was at the select Quarterly meeting at Wain Oak. Here I had cause to be thankful to the great Shepherd, who putteth forth his own, going before them, and preparing the way.

In the Quarterly meeting for business next day, I had some close labour both amongst men and women Friends. Among other things, I had to touch on the treatment of the black people in their families, and concerning their religious education, and fitting them for freedom, when of suitable age, so that they may know how to make a proper use of it; I also recommended their being provided with decent clothing, and taught to become more cleanly than they commonly appear in their abject and degraded condition. Thus honestly labouring on behalf of these poor people, according to ability received, was productive of the reward of peace to my own mind.

18th. Under deep exercise and poverty of spirit, I then went on towards the Yearly Meeting at Black Water, and next day attended the select meeting there. On first-day, two meetings were held, large assemblies, but dull and heavy. There was too much looking out for words; and I thought the heavy feeling was not lessened by the appearances of some by way of ministry among them. Sometimes the Lord's servants are commanded to keep silence, that those who know how to worship in spirit, may

renew their strength: and also, that a dispensation, like famine, may at times be of service to others. The business of the Yearly Meeting began on the 21st, and continued by adjournments for three days. It was thought to be a favoured season, and the business was transacted in much love and harmony.

26th. I had a solid and favoured meeting at Curles; after which, many, both black and white people, in a tender frame of mind, came to take leave of me. A woman, not in membership with Friends, being desirous of a further opportunity of my company, came to dine with us. She was gay in her dress, suited as she supposed to the fashions of the times. I thought there was something given me to impart to her, touching her appearance; which she seemed to cast off with a light air, offering to give the bobs in her ears to another woman who was sitting by. I told her if she gave *them*, she must also give her gown and cap, for they were much of a piece. This she also put by in a pleasant way, allowing they ought to go together. We were now called to dinner; and as I left the table before others, I returned to the room, and sat down alone, but felt as though I had not finished all that my Master required of me towards this poor, though beautiful woman (for she seemed to have valued herself too much on account of her beauty, to her own disadvantage.) I therefore requested a further opportunity with her. She came in and sat down by me: and after a solid pause, I told her that as we had had some conversation touching on outward things, it remained with me to mention to her some thoughts respecting a

suitable preparation for a time that might be nigh at hand, when the messenger of death would be sent; and proposed to her to think how it would be with her, and whether she was likely to be ready. She then confessed, she thought she was not. I told her I thought so too; and that if she should be called away, unprepared, what must be the state of her poor soul! She still strove to turn off these hints with a kind of pleasantness; but as I thought the Lord had good in store for her, and fearing that she was in danger of putting it off till it might be too late, I thought I was commissioned to point out that danger to her in a clear and striking manner. This had a reaching effect; and though she had endeavoured to show a cheerful countenance and was loth to submit, yet she could now no longer refrain, but broke forth in tears of lamentation; and, in a very affecting manner, opened her condition, as she said she never had done to any one before. She said that altho' she had endeavoured to conceal it from every mortal, yet she had passed a life of bitterness, and but seldom had any comfort; having to endure many trials, unknown to any one. She had been the mother of six children, two of whom died in their infancy, and she hoped they were in heaven, but on account of the other four, and the good of her own soul, was all that she wished to live longer for. I desired her not to delay, nor put by things that were serious till it was too late.

This opportunity proved to be a heart-tendering season to all present. Next day, after a meeting at Richmond, this woman came to me, and, in an uncommonly tender manner, took leave of me, saying,

she was thankful that I had so far interested myself in the welfare of her soul. I told her I believed the Lord had good things in store for her if she was faithful.

Taking meetings at Caroline and Alexandria, I reached East Nottingham on the 3d of 6th month, under an humbling sense of Divine mercy and goodness. After which I was at a number of meetings in Lancaster and Chester counties; some of them large and highly favoured seasons, but others laborious, in which I had very close work; as also much private labour in families, some of which was to the comfort of myself and of the visited.

After having about twenty meetings in these parts, I came to Frankford, where I was under exercise on account of the people's being so much engaged in the traffic of this world. I am apprehensive that too many of the elderly rank among the people are too much attached to earth and earthly things, while the young are delighting in airy pastimes. However it may be, that poor land and hard work in procuring outward necessities, may be best for the people called Quakers, yet I think so it is, that leanness and spiritual poverty are often found among Friends who live on a rich soil, and in outward prosperity, where the temptation may be greater to lay up treasures here on earth. In divers places where I have travelled, I have observed the people build large barns, but have small meeting houses, and little meetings, and too many are slack in attending them, though the lands are thickly settled with many good farmers who have fine things about them.

6th month 22d. I was at a small meeting at Germantown. When people are too much taken up

with caring for the things of this life, they seem to have little time to provide for the next. If honest labourers in the cause of Truth often have hard work, let them remember that the reward is good and that it is enough: therefore let no man's heart fail him, but let us labour faithfully, and leave the effect to the great Author of all good, who is able to prosper his own cause, when and where he pleaseth. Next day I had a small meeting at Providence, but it was favoured with the ownings of the Father's love, to the refreshing of my weary soul.

24th. Being first-day, I was at Plymouth meeting, which was very large and a favoured season.— Here I thought the young people seemed to be the most lively in spirit, which was comfortable; tho' riches I believe have been hurtful to some of them. Next day I attended Abington monthly meeting, where at first it seemed as though Friends were likely to do business pretty well; but some long speeches and flowery expressions tended to flatten the life. I have met with Friends in some places, who seem to value themselves on their eloquence. In the right management of discipline, the fewer the words, so that our ideas and sentiments be clearly conveyed to the meeting, the better is business conducted.— The 26th, I was at Gwynedd monthly meeting, where I had some close labour, and one Friend could hardly bear the remarks that appeared to touch his case. But others approved of my exercise and freedom among them, and wished I might not be discouraged. I also attended Horsham monthly meeting next day, which ended well, being a favoured season. Then had a meeting at Byberry, where my

gracious Master gave me ability to labour fervently in his cause.

29th. Had a large meeting at Bristol, in Bucks county, in which there was openness, and a liberty earnestly to plead the cause of Truth.

This seemed to close my visit, and crossing the Delaware river, I went to my son-in-law, Abraham Warrington's, where I met my dear wife to my great comfort; being humbled in thankfulness to my heavenly Father who has indeed, in a manner very marvellous to me, opened my way from time to time, provided for my necessities, and granted his life-giving presence to sustain me under trials and difficulties of various kinds. He has also encouraged, strengthened, and qualified me to accomplish the work and service which his wisdom allotted to me, a poor creature, so that I have now visited Friends in all the meetings I have heard of on the continent of North America, except four small ones, in some remote places.

In some highly favoured parts of the country, where the good things of this life abound in plenty, nor hath the dew of heaven been withheld from the inhabitants, I think the love of the world, and the cares and concerns of it, have mournfully choked the good seed, and the Lord Almighty, the bountiful dispenser of every good gift, is too much forgotten, or dishonoured; so that there is a dull prospect among Friends, of a growth in the Truth. Many of the elder rank appear to be too eagerly grasping after earthly treasure, which occasions hard work to the honest-hearted and faithful labourers in the Lord's cause. But in divers places, I have thought that some of the young people are the best of the

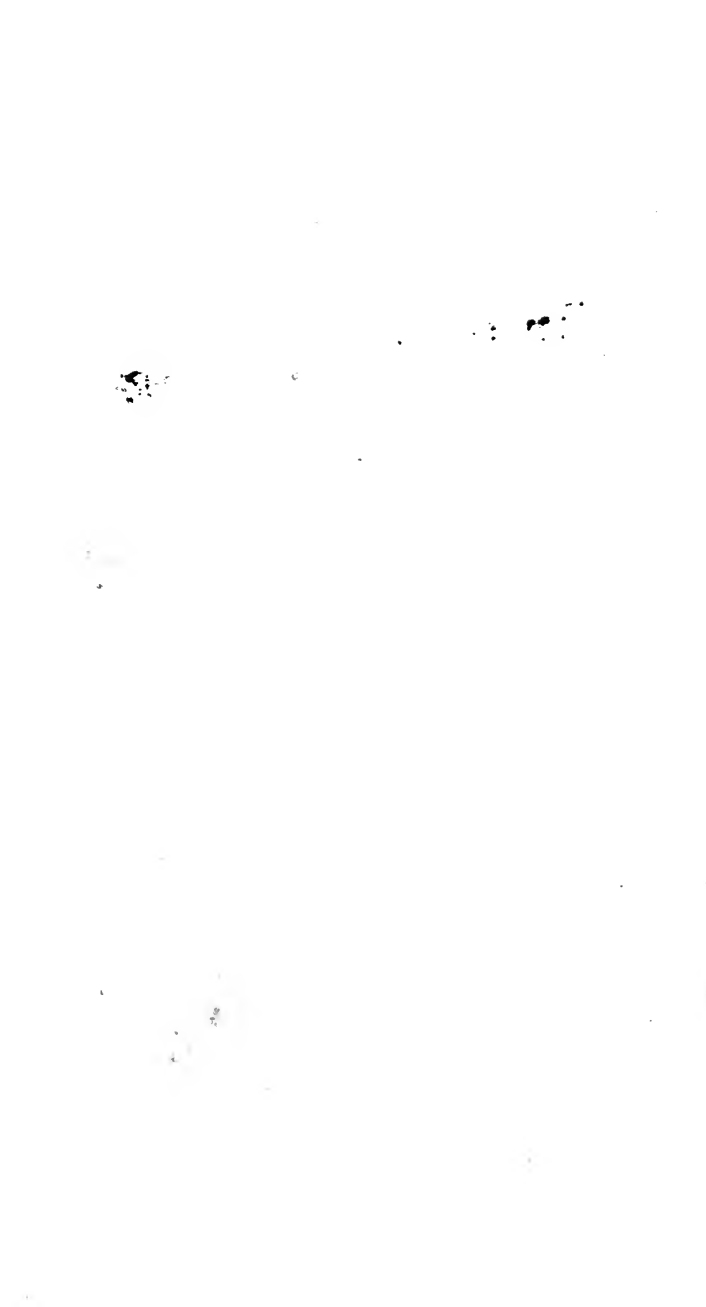
flock; being more tender in spirit, and concerned for the advancement of truth and righteousness in the earth. May they be encouraged to press forward notwithstanding the stumbling blocks that are among some of their elder brethren and sisters.

On the 30th of the 6th month, 1798, I returned in safety to my own habitation, though feeling much in the situation of an empty vessel; yet in sincerity, and with a feeling heart, I can say, Great and marvellous are thy works, O Lord God Almighty; just and true have been, and are all thy ways towards me. And although the path which I do believe thy unsearchable wisdom has allotted for me, a feeble one, to walk in, has been a strait and narrow way, yet thou hast graciously supplied me with necessary things, so that I have lacked nothing to make me comfortable; neither hast thou been wanting, in Divine assistance, at every needful time. And now, while I am writing, I feel all within me bow in reverence to thy great name, for thou art worthy of humble adoration, high praises and renown, now, henceforth and forever, saith my soul.

JOSHUA EVANS.

On thus getting home, Joshua Evans appeared unusually cheerful, saying, he felt easy in mind, and clear of America. He lived but six days afterward. On the 7th of 7th month, he rose early in the morning, as was his usual practice, and went into a field near his house to hoe among some hills of sweet potatoes. About sunrise he was observed to lean on his hoe-handle, which is supposed to be the time he began to feel unwell: he soon after hastened to the house, and laying down on the bed by his wife (who had not yet risen) he told her he felt a pain in his breast. Immediately after, his wife hearing him make an unusual noise, rose, and perceived his breath was gone. He was buried next day at Haddonfield, after which a large and solemn meeting was held.





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